TO

MOTHER AND BABY

I PRESENT

This introduction to, translation of, and commentaries on

PURUSHARTHA SIDDHYUPAYA

A TREATISE OF HIGH AUTHORITY ON AHIMSA

THE ROOT-PRINCIPLE OF JAINISM.

अहिंसा परमो धर्मः ।

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AJIT PRASADA
(IN 1909)

By the Publisher.

THE original text of Purushártha Siddhyupáya with its translation and commentaries, by the learned Editor, Mr. Ajit Prasada, appeared in the pages of the Jaina Gazette in the years 1913-1917

Kumar Devendra Prasada Jaina of Arrah, prepared a press copy, with great industry, and 9 forms of the book had been printed by the Indian Press of Allahabad, when Kumar Sahib died suddenly in March 1921 These forms were unfortunately damaged by white ants

Its fresh publication was delayed from year to year, through one reason or another From 1923 to 1929, Mr. Ajit Prasada was engaged in conducting and supervising a series of cases in the High Court at Patna, and at Calcutta, Bombay, Hazaribagh, Ranchi, Patna and elsewhere, in respect of Jaina places of pilgrimage at Sammed Shikhar, Rajgir and Pawapuri In 1929 and 1930 he had little time to spare from the responsible duties of his office as High Court Judge at Bikaner From 1930 he has been at Lahore conducting a large number of complicated First Appeals in the High Court, there, the conduct of which he took over to save Seth Prem Sagar, the son of his friend Dr Sir Moti Sagar, from the importunate demands of clients for return of fees already paid The publication has thus been delayed till now. I trust the expectant and indulgent reader will pardon the delay.

I have much pleasure in mentioning the names of my brothers, Vira Nandan Jindal and Kailash Bhushan Jindal, the former having assisted me in the preparation of the General Index, and the latter in arranging an alphabetical Index of the Sanskrit Slokas.

AJITASHRAM, LUCKNOW: ABHINANDAN PRASADA JINDAL, B.A.,

The 7th May, 1933. *Publisher.*

INTRODUCTION.

The Doctrine of Ahimsa has been universally accepted, as a basic principle of all religions.

Gautam Buddha, has been called the Lord of Compassion. The Allah of the Muslims is called Al-Rahman and Al-Raheem the Benificent, and the Merciful. Dayālu, Kripālu, are the names given to God by the Hindus. "Thou shalt not kill" is one of the ten commandments in the Holy Bible. Sage Tulsi Das, the immortal author of the Ramayana says :—

दया धर्म का मूल है, पाप मूल अभिमान ।
तुलसी दया न छाँड़िये, जब लग घट में प्रान ॥

"Compassion is the root of religion, pride the root of sin. Do not give up compassion, O Tulsi, as long as breath is within you"

The great Rishi Veda Vyas exclaims —

अष्टादशपुराणानां व्यासस्य वचनद्वयम् ।
परोपकारं हि पुण्याय पापाय परपीडनम् ॥

"All the 18 Puranas have been condensed by Vyas in two phrases. The good of others leads to religious merit, causing pain to others is sin"

Mahatma Gandhi in "Young India" dated the 6th August 1931, says that "in trying to enforce in one's life the central teaching of the Geeta, one is bound to follow Truth and Ahimsa. Perfect renunciation is impossible without perfect observance of Ahimsa in every shape and form"

Through the successful efforts of Mahatma Gandhi in making non violence in word, thought, and deed, the basis of all struggle for political liberty, freedom, and self-government the word Ahimsa has acquired a world-wide recognition. An Ahimsa League has been established in London with branches elsewhere A world conference is being convened to devise means to stop war, which is against the basic principles of all religions A disarmament conference is being held by all the nations The great apostle of Ahimsa has been respect-

fully invited and heartily welcomed by many leading Christian educational, and political bodies in England He was unable to accept an invitation from America, but he visited the continent, carrying the message of Ahimsa far and wide This apostle of Ahimsa is the first recipient of the Bronze Medal of the Community Church of New York for the most outstanding religious service in the world in the year 1931

In queer contrast to all this, however we find that every religion, except Jainism, has permitted, approved of, and encouraged Himsa, the antithesis of Ahimsa, in various forms, and many have expressly sanctioned it and given it the name of Sacrifice, from the Latin Sacrificium to sanctify, to make sacred, and called it Yajna यज्ञ from the Sanskrit root यज् to worship, consecrate, give, make an oblation, sacrifice

Animal Sacrifice.

The fundamental reason assigned for animal sacrifices by the Hebrews was that no one should appear before Jehova empty-handed,(1) just as it would be indecent to approach a king or a great man without some present, however trifling Homer teaches that gods and kings alike are persuaded by gifts Not only in Canaan, but among the Greeks, there is evidence that cereal oblations had a great place in early ritual, though afterwards they became second in importance to animal sacrifices, which yielded a more luxurious sacrificial banquet. With some people the idea of sacrifice is that the God has need of the worshipper and his gifts, just as the worshipper has need of the God and his help, and thus with a matter-of-fact business-like people like the Romans, religion became very much a sort of bargain struck with the gods In general however, we find an extraordinary persistence of the notion that sacrifices do in some way afford a physical satisfaction to the deity.

The notion that the more ethereal elements of the sacrifice rise to heaven, the seat of the gods, in the savoury smoke that ascends from the sacrificial flame, was of later development. Among the Semites, sacrifices were not originally

(1). Exodus xxiii 15

burned. The God was not seated aloft, but was present at the place of sacrifice inhabiting a sacred stone A refinement of the original usage was that the food, spread on the tables of the Gods, is eaten by his ministers, the priests to whom he is supposed to make over the enjoyment of the banquet In olden times the Gods themselves were held to partake of these gifts of food, just as the venerable dead were fed by meat and drink, placed or poured out upon their tombs In the religions of savages, both gods and the dead have very material needs among which the need of nourishment has the first place. [1] Among Greeks of the seventh century B C, sacrifices to water-gods, were simply flung into the river, or sea, and sacrifices to underground gods were buried, indicating the idea that the Gods were too ethereal to enjoy a sacrifice through any other sense than that of smell. ... Primarily, a sacrifice is a meal offered to the deity, but ordinarily the sacrifice is a feast of which the Gods and the worshippers partake together. The tendency was to give to all feasts, nay to all meals, a sacrificial character by inviting the Gods to partake of them The Arabian invocation of the name of Allah over every beast killed for food is a relic of sacrincial formula. Among old Aryans, the sacrificial feast has had as its chief feature the Soma-ras, Wine, which "cheereth Gods and men"[2] The sacrificial meal was common to all the nature religions of the civilized races of antiquity With the breakdown of this type of religion, the sacrificial ritual went under corresponding modification. Human sacrifices are associated with cannibalism, which means eating the flesh of men of alien nation or of hostile kin.[3]

The idea that God is the Lord of Creation, and hence the best, the most innocent, and the purest of his creatures should be offered to Him, accounts for the sacrifice of a son, of infants, of young boys, of human beings (नरमेध), of cows (गोमेध), of horses (अश्वमेध), of buffaloes, goats, (अजमेध), sheep, cocks, etc.

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(1) Herodotus V-92 (2) Judges IX-13
(3) Encyclopædia Brittannica

Even in the present refined and civilized times, we find some rulers of Indian States and principalities celebrating the brightest day in the annals of Hindu tradition, the Vijaya Dashmi, the day of the conquest of Ràma over Rávana, by a wholesale massacre of buffaloes and goats in the name of religion, and a feast on the flesh thus obtained is believed to be an act of religious piety.

The Muslim festival of Baquai-Id or Id-ul-Zuha commemorates the sacrifice of his son by Abraham, and in India where the cow is held sacred as a mother by the Hindus, the cruel cow slaughter has during the last 45 years or so, led to serious riots, resulting in considerable loss of human life, and injury to person and property.

Before many an altar of Hindu goddesses, thousands of animals and fowls are slaughtered by the priests, and their flesh distributed to the congregation as a sacrament Such slaughter has hardened the hearts of the Hindus also, and they do not hesitate to meet their Muslim brothers in mortal combat, on religious pretexts

Most heinous Himsa is thus committed in the name of religion, and God, and goddesses

The notion that the victim of a religious sacrifice is a fortunate being who suffers no pain, and attains bliss everlasting in the heavens on high, is obviously ill-founded. The moans and sufferings, the writhings and wrigglings of the victim are tangible, and the loud noises created by the beating of drums and cymbals, and the chanting of hymns and psalms only serve to deaden sensibility of the insufferable sight. The sacrificial post, the यूप, is an outstanding feature of the Ashrams of Hindu sages Why should there be need of a post to tie the victim to, if the sacrificial slaughter was not forcible killing of one who was unwilling to die.

Writing about the Durga Pooja sacrifices, Mr. Bipin Chandra Pal says —

"Goats only were sacrificed in our house, as a rule. I had then no sense of the cruelty of the thing No tender feelings for the poor dumb animal that, when forced down into

the artificial halter, used to look up to his tormentors with such pitiful gaze, with tears trickling down from the corners of its eyes, touched me then "[1]

Although human sacrifices before grim goddesses, by the Thugs, and the self-immolation of deluded devotees at the sharp revolving wheel at Kashi, and beneath the chariot of Jagannath at Puri, and of widows on the funeral pyre of their husbands, and the offering of human babies and tongues before goddesses are events of old history, we do occasionally hear of human sacrifices made in moments of religious frenzy And animal sacrifices are daily offered in millions Many a Hindu and many a Muslim sanctify all meat, obtained by killing, by reciting sacred words.

Ahimsa League in London.

It is a happy sign of the times that a world League of Ahimsa has been established at London by the Revd. E F Udny, M A, as President, Mrs. M F St John James, as Vice-President and Honorary Secretary, and Dr. W. Leslie Pearse, L. D. S, R C. S., D. D S, as Chairman, and Mr. Percy Hill as Honorary Treasurer at Ahimsa House, 137 Elgin Crescent, London W. 11 Their Motto is " Kill not for food, ornament or sport " The founders expect from a reformed diet the growth of a human and glorious civilization where "they shall not hurt nor destroy... . for the earth shall be full of knowledge of the Lord, as the waters cover the sea.[2] The President says that " never can man progress spiritually until he is willing to abandon cruelty We cannot connect the word righteousness with the murder of the weak, and helpless. For lack of teaching of " Not-Hurting ", the Christian religion has been and is sadly impoverished There is reason to think that Christ himself expressly insisted on abstinence from flesh Those who accept the idea of re-incarnation would not find it difficult to believe that existence did not begin with the first birth in human form, but that life throughout all kingdoms was for ever one and divine in essence. A later

(1) "Memories of my Life and Times" by Bipin Chandra Pal, 1932, Page 125
(2) Isaiah xi-9

generation would look back with horror and disgust at a practice which was now so general as hardly to excite comment or question The benevolent intentions of many societies, seeking to relieve suffering of all kinds, were sadly hampered by the prevailing hardness of heart towards animals which hardened us even to our fellow men. It is no doubt an increditably hard task to place before an indifferent, and pre-occupied world the message that all life is one, human, sub human, and super-human, one in essence and destiny, moving slowly but steadily, however unconsciously, towards a glorious destiny There is one great ladder for all living beings, whether they walk the earth on two legs or on four, whether they thread the waters with fins or stretch their wings to the air The world is not deliberately cruel. It is but custom and thoughtlessness that support a cruel practice(1).

The Flesh Food.

While the principle of Ahimsa is gaining ground in the West, and vegetarianism is flourishing, we find that the evil habit of taking animal food is on the increase, spreading far and fast in India There is at present a craze for moving in high society, and eating and drinking form the chief attractions of the upper social circles. The days of Epicurus seem to have returned. It looks as if we live to eat, and not that we eat to live Wherever one meets a friend, some dish or drink is as a rule offered, insisted upon, and a refusal is considered rude. And further the eatables must be of a non-vegetarian character, for fashion so dictates No body ever thinks, reasons out, considers, or decides, what he should eat or drink, how many times, and at what hours in the day or at night. Precious hours of life are frittered away in eating, drinking, smoking, talking and thus keeping the mouth ever engaged The trade of the butcher, the confectioner, the keeper of hotels, restaurants, cafes and refreshment-rooms is flourishing. Millions of living beings are daily killed to provide food and pleasure for the upper classes. The consequence

(1) Revd E. F Udny, in the Ahimsa Journal

is distress, discontent, disease, death. It is idle to argue that meat diet is necessary for human strength Medical opinion is clearly and definitely against it. Chemical analysis has proved to demonstration that there is more vitality in vegetarian than in animal food

It is said by some people that the abolition by Statute of the taking of animal life, would be detrimental to the progress of civilised society. India was at a high pitch of power and glory when cow-slaughter was prohibited by Akbar, the Great Moghul Monarch of India In the vast territories of Bikaner State, covering an area of about 25,000 square miles, and in some other Indian States, the killing of a bull, cow or calf is a very serious offence punishable with imprisonment which may extend to 7 years, and the sale or even the import of beef, and the killing of pigeons and peacocks are criminal offences In the face of these facts it does not stand to reason that human progress would suffer if meat, fish, and fowl were abolished by statute as food, at least in countries where non-flesh diet is available

Must Life be Killed?

A Scientist writes —

Little animals feast on microscopically small organisms. As is usual, where life is carried on in millions, the coral polyps go to fill the larder of fishes that thrive in their midst, the polyps being eaten when they thrust out their bodies with waving tentacles to gather in their own food supplies.

Swallows, swifts, small bats, and dragon-flies prey on insects The trout is also responsible for keeping down insect life, his particular fancy being mayflies As a result of a test made over four hours, it was found that a trout 2½ lbs. in weight ate 960 mayflies And that was only one trout !

The lions and tigers and other members of the cat family enjoy their meal of raw flesh, as also do crocodiles, centipedes, dogs, weasels, sea-lions, walruses, seals, and birds of prey like the golden eagle

Although it is disturbing to hear of the slaughter and

spilling of blood that goes on all day and every day in Nature's kingdom, so that appetites may be satisfied, still it must be remembered that under the present order of things, the flesh-eaters are playing a big and useful part in keeping down numbers and in balancing the scales of prolific life

The argument that there are countries like the polar regions where no other food except flesh is available, is as irrelevant as the argument that life lives upon life, that wolves and tigers, cats and dogs, eagles and crows, fish and fowl, snakes and lizards etc , are all purely carnivorous, and hence Himsa is inevitable in the world It may be inevitable in some circumstances , but those circumstances do not apply to us. We must look to our immediate surroundings Irrelevant speculation, supposititious arguments, and discussions as to what happens elsewhere, what happened in the past, and as to what may possibly happen in the future, lead not only to a sheer waste of time and energy, are not only an abuse of intellect, but are positively injurious and harmful. Again, in a similar strain exclaims a carping critic, that the present cities have been turned into safe and secure, sanitary and sacred habitations as a consequence of the killing of wild and ferocious beasts, the destruction of death-dealing poisonous reptiles and the clearing away of thick forests and vegetable undergrowth, which involved gross Himsa on an extensive scale, and that if man would cease to kill the ferocious beasts, the venomous reptiles, and the vermin which destroy human life, domesticated animals, agriculture, and horticulture, life would become intolerable and impossible Such speculations are advanced, not only by men of science, but by men of religion, as well. They may or may not be excusable for the purpose of advancing honest scientific research, but they are quite out of place when indulged in by persons discussing religious principles The essential truths, the universal principles, the basic axioms, do not admit of changing circumstances. They are eternal, everlasting, true in all circumstances, at all times, under all conditions Himsa would not cease to be Himsa by force of circumstances. Its

resulting reaction, its Karmic effect, as regards duration, kind, intensity and mass may vary with circumstances but its nature is unchanging. Even if it be excusable, or slightly harmful, in certain circumstances, it is never commendable.

What would happen if every living being in the world turned a Jaina, and ceased to commit Himsa ? This is again an idle question. It leads to nothing. It helps us in no way. It is no justification for the commission of Himsa Please do not bother about the world. The world will take care of itself. You would do well to take care of yourself. Do what you think best in the circumstances in which you are placed ; and do not worry about the others, how your action affects them. Do not cause injury to any living being by a voluntary act, or through thoughtlessness. When you have adopted the care and caution necessary under the circumstances, do not worry about the result of your action. But consider well, think carefully, act cautiously in right earnest, and do not delude yourself into a false belief that you are doing so. Do not shut your eyes to what is obvious and plain Do your duty, but do it humanely, considerately, honestly, without the least malice, and without the slightest intention of causing injury to another. This is the gospel of Ahimsa. And remember that men who indulge in Himsa and justify their actions on the ostensible plea of doing good to humanity in general, are really and actually moved by selfish desire of obtaining money, power, influence, popularity, name, fame, applause, advertisement, or some other personal benefit

Hunting.

To call the cruellest form of killing by the name of "Sport" is an abuse of the word, a gross lie, and a despicable deception. What is fun to the boys is death to the frogs. Angling is fun indulged in on sacred Sundays. It is rather a desecration of the Sabbath, when creatures of water are baited out of their element and die an agonising death on dry land. The bringing down of chirping birds from their perches in trees by wounding them with stones thrown from a catapult., or with shots from a gun is cowardly cruelty, and

no sport. The hunting of fox, deer, rabbit, etc, is equally cruel and cowardly. Big-game shooting is occasionally defended on the ground that the killing of ferocious animals saves men and beasts from their ravages. The pretext is false in fact. It is rarely that one goes with the sole object for shooting a man eating, or a sheep-carrying wolf or a poisonous snake. Even when the avowed object of the hunter is protection of society from the ferocious wild animal, the real motives which impel him to such action are not humanitarian, but the desire of reward, the expectation of being called a brave man, or the excitement of the hunt

A person may have a justification for causing the death of a wolf, or a tiger when he is compelled to do so in order to save the life of a man, or a beast. But a lion-hunt, or tiger-shooting, as such, is a sin, though it may not be a crime under man-made law. A hunting expedition is an expensive pastime indulged in by persons in high position, who are not only personally secure from all possible harm, but have all comforts and luxuries provided for them, and for their sport the poor beast is beaten out of his retreat, goaded into a temper, and is fired at from a safe distance and it is then that the killers find a pleasure in watching the death agonies of the unfortunate animal, and exhibit its stuffed skin as a trophy or memento of their bravery

Shooting of thousands of birds by parties of pleasure seekers, even during the Christmas week, and on a Sabbath, is also called sport, and records are made and preserved of the thousands bagged by members of the party This can hardly be differentiated from the sinful pleasure experienced by boys who stone to death a crawling serpent or a scorpion seeking for a hole to creep in, who enjoy the tearing up of a mouse by a cat, or who steal the eggs or young ones of a bird.

If there be any pleasure experienced in such killing, it can only be likened to the morbid feeling of satisfaction which Nadir Shah is said to have enjoyed when hordes of persons used to be brought in his presence bound all over and beheaded one after another. When asked who he was that he

should enjoy such a general massacre of the innocents—for if he was a god, he should protect his creatures, if he was a god's messenger, or a founder of religion he should protect his followers, and if he was a king he should protect his subjects, he said he was "God's Wrath" which had visited the people.

Killing for Trade in Bone & Leather.

The shooting of elephants for the sake of their tusks has assumed so serious proportions, that it is predicted that the elephant will be extinct in Africa within 50 years. Ivory is so valuable that people who have nothing else to do, turn to the game of elephant shooting and amass a fortune in a short time. Carried by greed, a group of aviators dropped several bombs from the sky on a herd of elephants A number of them were killed outright, and many lay wounded. But most of the ivory was blown to bits by bombs, and the greedy aviators got much disappointment as a result of the cruel killing Elephant meat also commands a high price in the local markets

Plucking feathers of live birds and the skinning of living animals, for the sake of their feathers and skins, are facts which can not be denied These are some of the worst forms of cruelty which can be imagined

Kill the Killer.

The doctrine قتل الموذي قبل الايذا "Kill the harmful before harm is caused" is very often relied upon as a justification for killing If a serpent, a tiger, a scorpion, or a wolf, suddenly appears, the first impulse with those who believe in the doctrine of "Killing the injurer before he injures" or with the vast majority of people, who are swayed by vague fear, is to kill Fear stupefies the intellect and drowns all thinking faculty, It is a false idea, a baseless notion, which has, like many others, become too common indeed, that such an animal or reptile is the enemy of man, and that it is its nature to attack In truth it never intends harm by nature or instinct. The fang of the serpent, the claws of a tiger, the jaws of a wolf or the sting of a scorpion are its protective weapons, designed for self-protection when attacked. They

are undoubtedly carnivorous, and kill smaller beings for food. Like man they have not the means of obtaining food without causing injury. This is their bad Karma, but it is not irremediable. Man-eating tigers and man attacking serpents have been mentioned by naturalists and others ; but they have acquired these habits as the result of man's aggression against them. They will go their own way and will not harm any person, if such person has no intention of, and takes no step towards, causing them injury. They have been known to pass peacefully by the side or even over the body of a saint absorbed in concentration The physical reaction, ordinarily caused by the touch of a serpent, scorpion, mosquito, wasp, or bee makes it apprehend harm to itself and it strikes in self-defence. Such a physical reaction does not happen in the case of a saint

A snake would not bite, even if it crosses a man's body if man would lie motionless and not convey to the snake an idea that he would cause it harm And if man has the courage to look on steadily at a snake, it would be speedily hypnotised and would instead of causing harm, obey the dictates of man If man entertains no ill-will towards other beings, none else is likely to cause him any harm whatsoever

Shri Kuladananda Brahmachari in the book Sree Sree Sadgurusanga Part III, pages 125-126 writes as follows :—

Mr. Anderson, a European gentlemen, saw a sage in the forest of Jayadebpur, where he went out for a hunt. The elephant, on which Mr Anderson was riding, got frightened seeing a tiger and threw him down. Mr. Anderson fired twice or thrice at the tiger, but missed his aim. He then began to run followed by the tiger. He saw a naked sage in a copse and ran to him. The sage asked him to sit and waving his hand forbade the tiger to advance The tiger sat at a distance, wagged its tail and growled for some time and then went away Mr. Anderson was astonished to see the wonderful phenomenon and asked the sage how he was able to pacify the tiger. The sage replied : " One who has no Himsa, is never injured by tigers or

snakes. Because you have a feeling of Himsa in your mind, you are attacked by wild animals." Mr. Anderson from that day became a vegetarian and gave up shooting. He was seen by many people in Dacca and Chittagong when this change had come over him

In the same book, Part I, pages 151-152 Brahmachari Kuldananda writes about one Nanga Baba who occupied a mud hill in Fyzabad During the course of a target practice by soldiers a notice was served on him announcing the time when the practice will be held and he was told that no one would be responsible for his death if he did not go elsewhere The practice began and bullets whistled past his body on all sides, but he merely lifted his hand in front of his face, and no harm came to him Colonel Crawley who was in charge of the operation, and who was witnessing everything from a distance through binoculars, was astonished at the indifferent and calm attitude of the sage, and when everything was over, went to Nanga Baba and saluted him with reverence.

Kill the Infidel.

Another form of Himsa is that which arises from religious or superstitious persecution. Socrates was compelled to drink the cup of hemlock poison. Joan of Arc was burnt to death as a witch. The terrors of the Inquisition are matters of history. The crucifixion of Christ and the terrible persecution of the early Christian Fathers are also matters of record. So is the tragedy enacted at Karbala on the bank of the Euphrates, where Yazid cut off all supplies and prevented the 72 followers of Hasan and Husain from even taking water from the river, all of whom were killed, and their women folk taken as prisoners The imprisonment of Vasudeva and Devaki, and killing of their 8 babies one after another by Kansa, their uncle ; the attempt of Hiranya Kashyap to murder Bhakta Prahlad, the innocent boy devotee; the cruel murder of Hakikat Rai, the tortures inflicted on Sikh Gurus, Arjun Deo and others, are matters of Hindu tradition and history. The poisoning of Swami Dayanand Saraswati, the murders of Pandit Lekh Ram

Swami Shardhanand, and Rajpal are recent happenings of the present times. The murderers have after a sentence of death by a Court of Law, and execution at the gallows, been applauded as martyrs.

Kill the Enemy.

Political Himsa, the killing of armies in battle, murder in mass, is justified as a necessity for national existence. On a declaration of war, each and every one of the countries engaged in war, consider that theirs is a just cause, and the hostile party is in the wrong All the combatants pray to the same one God, to help them in destroying the homes and hearths of the hostile people, and pray for victory, which spells destruction of the opposing armies Such is the excitement created by the priests, the clergy, the followers of the Prince of Peace, that even churches and hospitals, schools and colleges, libraries and museums, factories and workshops, shops and granaries, are not spared, nor are friends and relations The crime committed at Kurukshetra ruined India that was Mahabharata devastated Bharata Varsha, the land of Bharat The battles of the Crusade, the wars of the Roses, the French Revolution the war of American Independence, the Havoc of 1857, the Revolution in Russia, the Great War, in which India and the leading great Powers of the world were engaged for five long years have very largely contributed to Himsa on a huge scale, which though justified as political necessity, is Himsa unpardonable

Municipal Slaughter.

A very cruel slaughter and on a very extensive scale, is committed in the name of municipal and national economy, for the preservation of health and of property from pests The whole-sale destruction of stray dogs and of rats is horribly cruel. Widespread campaigns for the extermination of locusts were organised by Provincial Governments and Indian States, in which high salaried officers, with high-sounding academic degrees, obtained from Foreign Universities, were engaged, and heavy allowances and retinues and expensive corps of subordinate officials

were placed at their disposal, with costly appliances and apparatus. A local cess was imposed by Provincial Governments for this special purpose, and thus indirectly every person was made to contribute to and share in the commission of this horrible Himsa. And it is not certain whether the value of the crops saved was less or greater than the amount of expenditure incurred in these big schemes. Again it is possible that statistics carefully made may prove to demonstration, that taking into consideration the vast extent of India as a whole, a flight of locusts, which is an occasional visitation, is not such a dire distress as it is imagined to be. The locusts are ephemeral insects, they do not live long, the period during which they cause damage of crops is limited, and the extent of damage occasioned would not produce a famine of grain, or some such calamity in the country; and it may also be possible that the excrement and dead bodies of locusts dying may prove fertilising agents and the next crops may more than compensate the damage. If man is careful and industrious enough, no pests will cause any such damage as is insufferable or very significant

Himsa in the name of Science.

Himsa, again, is committed on an extensive scale in the name of science for the avowed benefit of mankind Vivisection is extolled as a virtue because it is pursued by eminent scientists, and under the patronage of the Government of many countries But if truth had its way, it should be declared to be a crime. The preparation of vaccination lymphs cause such amount of pain and agony to a young and healthy calf, that a person, whose heart retains its natural tenderness and has not been hardened by the continued callous practice, can hardly endure its sight

The "Abolitionist" of London, says: "Let us leave no stone unturned during 1932 to abolish this horrible practice of torturing sentient creatures for our *supposed* benefit. In Austria, vivisection institutions have been permitted only in Vienna, Graz, Styrea, Innsbruck, and Tyrol. And even there, vivisection merely for the purpose of illustrating physiolo-

gical processes is absolutely forbidden. And in cases where it is allowed, the lowest species of animals must be used, and only under anaesthetics. "In a vivisection Laboratory" is a book which gives 30 instances of the horrible experiments done in the name of science, by persons held in high esteem, who have received honours and rewards. Dr. Carrel and Dr Banting, Nobel Prize recipients, cut out the organs of the body and kept the animals alive as long as possible. Sir John Rose Bradford cut out the kidney of fox terriers piecemeal, resulting in various symptoms—diarrhoea, vomiting, emaciation, etc, and the animals lived for varying periods, days, weeks, or months Sir Victor Horsley and Dr Blair Bell of Liverpool, have cut out the parathyroids or pituitary glands of dogs, producing horrible deformities Banting in Canada in 1922, discovered Insolin (which appears to have increased the death-rate from Diabetes) by cutting out the pancreas of dogs Mantegazza, an Italian who died in 1910, performed the experiment of piercing the feet with many nails for preparing material for his book " The physiology of Pain." Squirting poison in the brain, inoculation in the eyes, injections in the ears, inducing abscesses, and blows on the skull to create epilepsy, are experiments which have been performed by eminent scientists.

There is a note, on page 5 of "The Abolitionist" dated January 1, 1932, of the serious fact that during the last 25 years no fewer than 243 children under five years died from vaccination, and yet only 94 of the same age from small pox. The statistics given there prove to demonstration that inoculations by vaccines for diphtheria, scarlet-fever, measles, whooping-cough, typhoid, cancer, diabetes, thyroid, tetanus, for phthysis by tuberculin, and for syphilis by salvarsan, have increased the death rate, and the discontinuance of inoculation has decreased it The unanimous decision of the Royal Commission on Vivisection was that the tuberculin discovery of Professor Koch was a "*Vast Failure*". They added that an access of increased air and light, the avoidance of over crowding, and the provision of proper food will serve to

diminish the incidence and the mortality of the disease.

Medical opinion is gaining ground that the inoculated and thus "protected" animals are serious carriers of disease because of the quantities of poison put into them. So are human beings who are inoculated. We run grave risk in transferring their blood to our veins Infinitely more serious is the risk of transferring dormant diseases from cattle to humans by vaccinating with bovine lymph. This accounts for the enormous amount of bovine '*consumption*' in humans. And consumption and cancer are intimately related.

Inoculations, and injection treatment for every sort of disease have come into fashion, and have become widespread because they inflate the bills of the surgeon and his clinical laboratory assistants, and the rich people take a pride in undergoing an expensive course of treatment. In many cases the Doctors imagine and thus create disease. Their earnings increase with the complications in treatment of diseases, and they exploit the rich who have more money than common sense Diseases have increased in their variety, and in their extent, with the increase of the medical profession; just as litigation, false and dilatory pleas in law, have flourished with the increase of the number of law courts and lawyers, and criminal returns have swollen up with the strengthening and encouragement of, the Police, and the improvement in prospects in that Department.

It is a matter of every day occurrence that frogs, rabbits, etc , are killed in College Laboratories to educate young men in the science of Biology How very strange and paradoxical it is that by causing death, people wish to learn the science of Life.

Costly organizations called Research Institutes for Scientific investigations, established with the ostensible object of preventing diseases, like malaria, leprosy, goitre, cholera, plague, tuberculosis, are rather expensive experiments of doubtful utility, when the cost incurred in maintaining them is taken into consideration. Removing the economic distress of people is a surer method of prevention of disease. The Himsa

committed in the intentional, pre-arranged, determined killing of millions of living beings is certainly gross and serious.

The social and convivial custom of eating from the same dish, biting off from the same fruit, biscuit or cake, and drinking from the same cup is responsible for the spread of many contagious and infectious diseases. Kissing has by medical experts been pronounced to be a dangerous medium of dissemination of disease. The use of tinned provisions, preserved fruits, condensed milk, aerated and bottled waters, ice creams, teas and coffees, and the habit of smoking and drinking contribute in no small measure to bad health and disease.

In European countries, and in Australia the newspapers are full of accounts of ravages to agriculture by birds, beasts and insects, and of discussions of scientific methods for killing these birds, beasts, and insects One paper says that damage by mice to wheat crops in Melbourne has been worse than what happened in 1917, 15 years ago. Another suggests a poisoning scheme for the eradication of the dingo and the fox

The extent of damage, and the possible risk is more the creation of an active imagination, than a dangerous reality. Protect your property certainly , and peaceful means will suggest themselves to you, if you do not permit yourself to be misled by pre conceived notions of killing, which result from habitual meat-eating, shooting and hunting, and to which all schemes of wilful destruction are attributable. India has been an agricultural country. Its people have been leading a pastoral life Every household had its cultivated land, and herd of cattle And India never suffered from such imaginary fears as disturb the western scientist. Mice, rabbits, locusts, monkeys, crows, pigeons, and pests of sorts, have been causing damage to crops and grain-stores, and yet the produce and stocks have been plentiful. This reminds one of the remarks made by a European lady when she noticed an Indian cooking, and observed that an open fire entailed much loss of firewood energy, and as every household cooked for itself there was much loss of time and human energy which could be

saved by establishing bakeries and restaurants, eating houses, and confectionaries. The remedy suggested is worse than the disease, even if the diagnosis be correct Mass production of cooked food is really an evil which is responsible for many of the diseases and ill-health, so prevalent in the present age of expensive living and feverish activity. Simplicity of diet, simplicity in games, simplicity of amusements, simplicity of life in general were the special features of happy old India proverbially the land of Peace and Plenty, Strength and Longevity.

Notwithstanding the so-called progress in surgery, bacteriology, and vaccines, the fact remains that human longevity, human happiness, human health, human strength, and physical development has been going down from generation to generation. The description of the statures of our ancestors as given in ancient books may be called myths and fictions, by the learned men of the present day, but it is a fact which must be admitted that the mummified bodies of the kings of Egypt and the fossils of ancient people are no dwarfish structures of the modern times. The descriptions given in the Illiad and the Odysey, in the Shahnama of Firdousi, in the ballads of Alha and Udal, and in the pages of Tod's Rajasthan prove to demonstration that our ancestors were certainly far superior to us in physical stature and prowess, in courage and endurance, in mental and spiritual power. In the Shahnama, Rustam is called bronze-bodied, and the warriors of olden times used to wear an armour the mere weight of which would be difficult for us to carry The heavy swords some of which are exhibited in museums and armouries would not be easily lifted up by our strong men, what to say of their being wielded with such effect as to cut the warrior and the horse in twain. The wars, battles, and fights of our times are mere butcheries and wholesale destruction, without any element of personal courage and valour Can one imagine a worse form of killing than the bombing from aeroplanes, of hospitals, churches, prisons, colleges, and cities, or the cannonading from long

distance of miles

Meat-eating, wine-drinking, the habit of taking ice and aerated waters, smoking, eating too much and too often are the evils of the present day. It is a preconceived notion that strength of body comes from meat diet alone. Flesh diet may bring about brute strength and animal passions but real power proceeds from the mind and not from the body. It is the soul-force which counts, and not physical weight or muscular appearance

Kill, Kill, Kill is the cry of the day Millions of lives are killed every day in the name of religion as sacrifices, in the name of health, for food, in fun or sport, in the name of science, for experiments, for rejuvenation to supply glands to man and woman, in the name of sanitation, and prevention of diseases, or with the ostensible object of protection and prosperity of agriculture, horticulture, arboriculture, and fruitculture. And the result is that the world is deteriorating day by day, in physical prowess, intellectual strength, and spiritual development.

Is Killing ever an Act of Mercy?

There is yet another form of Himsa, however, which is commonly considered to be an act of mercy, and applauded as such, and it may well be considered here It is a prevalent practice these days to shoot a horse, a cow, or a dog, which has been seriously injured or which has contracted a "dangerous or incurable" disease, and such killing is acclaimed an act of mercy Is not the unfortunate animal killed because it is not profitable from a mercenary or economic point of view to spend money and attention over it, and the sight of its sufferings is too painful to be tolerated. If killing under such circumstances be an act of mercy, why should not charity begin at home, and why should it not be extended to one's own relations, friends and mankind in general. We hear of suicides under such conditions, which means moral weakness. We have heard that soldiers hopelessly wounded in battle, and passengers mortally injured in railway accidents have been thrown in a hollow and buried, or

hurled in a river or sea to be washed away ; but barring such exceptional cases, every possible effort is made to preserve human life as long as possible. One can understand the practical difficulty in bestowing the same care, attention, and expense on animals as in the case of human beings, and it may be pleaded in extenuation; but to call such killing an act of mercy is to cheat one's own inner consciousness. It is Himsa, pure and simple. We have of course left out of consideration the other reason based on philosophy, the reality of things, that every soul is the maker, and the master of its destiny, its own tempter and seducer, and its own redeemer , and it must suffer and work out the resulting effects of its own previous acts, committed whether in the present or prior births, or conditions of its existence No other soul can suffer for it vicariously, and no other can act as its redeemer or saviour. And further the destruction of the present body, diseased or injured, does not sever the connection between the soul and the body, for ever hereafter, and the next body which the soul on leaving the present one must immediately inhabit is not likely, in the circumstances, to be better, healthier, or stronger. Man's duty clearly is to help a soul in distress, to alleviate and mitigate its suffering by attention, service, and assistance, but not to destroy the body under the false notion that such a destruction would terminate the sufferings which the embodied soul has to endure as a matter of pre-ordained certainty. The agony is thereby really and truly speaking, intensified and prolonged. There is always the possiblity of life surviving the worst attacks of disease and the severest forms of injury in accidents; and the possible opportunity to the soul of redemption, reformation, regeneration, or at least improvement in that condition of life is rendered impossible, by killing the body

The Survival of the Fittest.

Another argument in support of Himsa, commonly advanced, believed in, and acted upon is that 'life lives upon life', and 'the fittest must survive'; and that the lower forms

of life were created by God for the use and benefit of the higher forms, and for Man, the Lord of Creation, to be used for food and otherwise. It is further said that even the most rigid vegetarian and the strictest follower of Jainism can not live without causing injury to some sort of life. The Jains, it is said, believe that water, air, fire, earth and vegetables have life, and it is not possible for them, however much they may profess a concern for saving life to abstain from causing injury to such forms of life, and to other life organisms such as ants, flies, worms and vermin in the ordinary affairs of life

The Significance of Ahimsa.

Persons who argue in this strain, have no idea of the full significance of Ahimsa, and of the manner in which it is to be practised. Before meeting the argument, it is therefore necessary to explain the full significance of Ahimsa, and the course of discipline which would enable one to progress by gradual steps in the observance of its practice

This is the aim and object of the book Purushârtha Sidhyupâya

To discuss Ahimsa from the Jaina point of view Himsa means violence, injury, harm, deprivation, pain, suffering, mutilation, disfigurement, in any shape or form. It is defined as injury to the vitalities, caused through want of care and caution The vitalities in a living body are enumerated as ten, the three forces of thought, speech, and body, the five senses, of touch, taste, smell, hearing, and sight, respiration, and age or duration of life Every embodied living being possesses at least four of these ten vitalities, the body, the sense of touch, respiration and age An embodied soul which possesses this minimum number of vitalities is called irrational one sensed, such as vegetable-bodied beings The irrational two-sensed soul possesses six vitalities, *viz.*, the power of speech, and the sense of taste also, such as a worm. The three-sensed soul has seven, the sense of smell being added to these, *e.g.* an ant. A four-sensed soul posseses eight *viz*, the sense of sight as well, like a fly. The five-

sensed soul has nine, the sense of hearing being added to these, *e. g.*, irrational animals. All rational animals and human beings have all the 10 vitalities.

If existing separately, by itself, neither the soul, nor the body is susceptible to any injury at all Injury is caused to the vitalities in an embodied soul, which feels pained at such injury. The amount of injury caused, and of the pain thereby occasioned would depend upon the number of vitalities, and the scope and capacity of the vitalities to which injury is caused.

The above-numerated ten are material vitalities—Dravya Pràṉa As distinguished from these, a soul has conscious vitalities, Bhàva Prāṉa, which are the very attributes of Jiva, such as consciousness, peacefulness, happiness, power And with reference to the conscious vitalities, the Himsa caused is called Bhàva Himsa, as distinguished from Dravya Himsà which arises from causing injury to the material vitalities.

Every evil thought, every evil word, and every evil act causes Himsa "Do to others as you expect others to do unto you." Don't do to others, what you do not approve for yourself," should be the guiding principles in all affairs of life

Bhàva Himsa is caused by entertaining impure thought-activities such as anger, pride, deceit, greed, sorrow, fear, disdain, sex-desires Such thought activities injure the real nature of the soul, purity, perfection, direct knowledge of all substances, in all their varying conditions, at one and the same moment, infinite power, unruffled peacefulness, and bliss everlasting and unmixed. Dravya Himsà proceeds from Bhàva Himsa, which precedes it. The thought is a father to the act. An evil thought vitiates the purity of the Soul, and is followed by a sinful act, varying in its degree of evil, with the vicious intensity of the thought. Equanimity, non-attachment, self-absorption, self realization would make the commission of Dravya Himsà an impossibility.

Ahimsà means abstention from Himsà. Ahimsa in its full significance has been realized, preached, and practised

only by, and in the Jaina religion. Jainism is synonymous with Ahimsà. It is Ahimsà Dharma, the religion of Ahimsà. "Ahimsà Parmo Dharmah '—Ahimsa is the Highest Religion—is emblazoned on the banner of Jainism. Its philosophy and conduct are broad-based on the solid foundation of Ahimsa, which has throughout, and consistently, been followed to its logical conclusion

It is the first and foremost of the five vows, which a Right believer, on the path of Right Conduct, follows. The other four are abstention from falsehood, from unpermitted possession or user of another's property, from sexual intercourse, and from possession of temporalities.

The five vows are followed in the completest form, and to their fullest extent, by saints, *viz.*, persons who have cut off all connection with temporal objects, have adopted asceticism, and are ever engaged in austerities, study, discourse, contemplation, meditation, and self-realisation

They are followed in a lesser degree, and to an extent varying with his spiritual advancement by every Right-believer, who has entered upon the path of Liberation.

Jainism is a practical religion and ensures worldly peace, prosperity and progress. A good Jain may happen to be engaged in a worldly pursuit of any kind. He may be a king a statesman, a military commander, a soldier, a trader, an artisan or an agriculturist, and yet he is in a position to adopt the vow of Ahimsa and other vows, to the extent of his limitations and capacities, situation and circumstances in life, and be a good and true Jain

The profession and practice of Ahimsa is not, as has been wrongly assumed or asserted by misinformed, ill-informed, or un-informed authors, writers, and speakers, incompatible or inconsistent with social progress, municipal administration, political development, human comforts, health, hygiene, commerce and agriculture.

It has already been said that for a Jain house-holder, the practice of Ahimsa, is a question of degree, and would vary with his capacity, and limitations, physical and spiritual.

The principle, the truth, the article of faith, is "to live and let live."

When belief in the principle of Ahimsa is truly and firmly established, a Right-believer who has not developed his capacities so as to follow it completely, and to the fullest extent, will yet refrain from causing Himsa as far as possible, while engaged in the usual daily pursuits of his avocation in life. He gives up the commission of Himsa, deliberately, and he is as careful as he possibly can be, in avoiding its commission in the performance of the daily duties of life. He renounces the use of flesh and wine, which cannot be obtained without the commission of Himsa, as food. He would not knowingly and on purpose cause injury to any living being, howsoever low in the scale of vitalities. But a Jain householder, following the discipline of his order, the smaller vows called Anu-Vratas, may be guilty of Himsa unwittingly, or unavoidably caused, or caused without design or pre-meditation

So far as a householder is concerned, Himsa is divided, into various kinds. It is either Ârambhaja, *viz*, that which arises from engagements in occupations, in spite of all care and caution, or Anârambhaja otherwise called Samkalpi, *viz*, that which is committed intentionally or knowingly *e. g.*, hunting, offering sacrifices, killing for food, amusement, or decoration, or out of mischief, enmity, malice, or jealousy.

Intentional Hurting.

Samkalpi Himsa is entirely renounced by a householder and may well be avoided by every thinking person, without any injury, harm, or serious inconvenience to himself. If he is placed in circumstances, where he cannot avoid the commission of Himsa, his act would be Himsa all the same, but the degree of culpability would vary with the varying circumstances. Let us take a few cases by way of illustration, and leave the inquisitive disciple, or the thinking scholar to discuss the rest with persons who are their superiors in knowledge and conduct.

There is a festering wound in the body, full of maggots.

One would remove the maggots as carefully as he can, wash the wound and dress it up.

While going on an urgent business, one finds a swarm of ants, or earth worms on the ground in front. He would try to avoid crushing them by deviating from the path, and if that be impracticable, he would tread gently and carefully, and avoid hurting the living beings as far as is possible.

A fly is caught in a spider's web, and he runs to sting it to death. A Jain householder would do what he can to extricate the fly by breaking the web. This act is Ahimsa, protection of life, though some little injury has been caused to the spider in the damage to its web, and in the loss of its food.

A person is suffering from a disease caused by bacilli A Jain Doctor would not mind giving such medicine as he knows would kill the germs His act would certainly be Himsa, but Himsa of two-sensed beings and thus of a trifling degree when compared to the Ahimsa, the good, resulting from protecting a five sensed person. Again his motive in giving the medicine is not to kill the germs but to save the patient, and that determines the resultant Karmic effect

Innumerable germs exist in the human body and they die in consequence of a fast, for want of nourishment Observance of a fast would thus be Himsā in a way, but the avoidance of Himsa in ways innumerable, while fasting, more than outweights the technical Himsá

What is indefensible from any point of view is a host of bad habits which very many people copy quite thoughtlessly, such as crushing a fly or a mosquito to death, the use of fly-paper, or flit, throwing out a rat to a dog or a cat, stoning frogs, shooting birds with a catapult, or other wise, stealing eggs, abusing, slapping or kicking one in an inferior or dependant position. Such are the commonest acts of Himsa which are committed every moment, through sheer bad habit, and these should be stopped early at home and in school.

Jain Ahimsa while a basic principle of religion is the foundation for all ethics, morality, good social, municipal,

national, and inter-national relations, and must always be kept in view, to guide ever and anon in every word, thought, or deed. The extent to which Ahimsa can be practised would of course depend upon the varying circumstances of life. It leads to action, and not to inaction. The action must however be well-considered, and performed with due care and caution, without any ill-will, malice, anger, greed, deceit, pride, or passion. It would tend to an all round progress, in all departments of life, and spheres of action. A good Jain householder, would be a good and successful citizen, soldier, or king, mindful of his duty to others, and to himself.

According to the Jaina scripture known as Padma Purána, Shri Ram Chandra, the hero of the Ramáyana, attained Moksha, or Nirvána, became a worshipful Arhat, and is a worshipable Siddha, because of having followed the discipline of a saint, and having thereby got rid of all Karmic contact, although he killed many men in his encounter with Rávana, the king of Ceylon, and in other skirmishes. Such killing was Himsa, but the Karmic contamination was not deep because of absence of malice, and such as there was, was neutralised by austerities, control of speech and action, meditation and concentration of mind

Hanuman, the great General and Commander-in-Chief of Shri Ram Chandra's army also attained Emancipation. So did millions of others.

The five Pandava brothers who were the victorious heroes of the greatest war of epic India, a war which caused the destruction of the flower of Indian chivalry, counted in millions, were also good Jaina rulers of territories They adopted the vows of sainthood, and after severe austerities, and deep meditation attained the highest and purest point of soul purity—the Divinity.

The Emperor Chandra Gupta Maurya was a good Jain monarch of historical times. He sat on the Magadha throne in 322 B. C. and conquered the North-west country up to the Hindukush. His territories extended up to Kathiawar in the west, and included the Punjab, United Provinces and

Behar. He also adopted the vows of a Jain saint at the feet of Bhadra Bahu Swami and performed austerities of the order. This is proved to demonstration by the rock inscriptions at Shravana Belgola in Mysore.

Chámunda Raya was a brave General and a great minister of the Jaina King, Ráyamalla, who reigned in the tenth century and belonged to the Ganga dynasty ; the ancestors of which dynasty ruled at Ayodhia, and were descended from the ancient Ikshwaku family, founded by Rishabha-deva, the first Tirthankara. He belonged to the clan of Brahma Kshatriya. He won many battles, and received many titles, such as समर धुरन्धर, "the Leader in battle," वीर मार्तण्ड "the Sun among the brave," रणराज सिंह "a Great lion in battle," वैरीकुल कालदण्ड "Sceptre of death for the host of enemies," भुजमार्तण्ड, "The Sun among the powerful-armed," समर परशुराम "Parashurama in battle" He was a great scholar also He wrote a commentary on Gommatsara in the Canarese language in presence of the author Shri Nemi Chandra Siddhanta Chakravarti He also composed Chámunda Ráya Purána in Canarese, and Charitra Sara, a treatise on the practices of ascetics, in Sanskrit. He took the vows of a layman from the Great Saint Ajitsena. The beautiful temple at Chandragiri, Shravana Belgola, district Hasan, Mysore, was constructed by him

King Kharvel of the dynasty of Mahà-Meghá-Váhan was also a good Jain monarch, who ascended the throne in his 16th year His victories and his charities are recorded in the rock inscription at Hathi Gupha near Bhuvaneshwar, Orissa Province.

The Parmar and Solanki Rajputs of Osia, near Jodhpur were converted to Jainism some 2,400 years ago.

Maharaj Kumárpála of Anhilpur, Patan, Gujrat, was also a Jain monarch, a devout disciple of Shri Hem Chandra Acharya His territories extended up to Kolhapur in the south, Kashmir in the north, Magadha in the east and Sindh in the west In Pátan, the capital of his kingdom, there were 1800 multi-millionaires. He was not only learned and boun-

tiful, but led a controlled and regulated life. After the queen's death, he did not marry again and observed the vows of sexual purity. The Jain temples at Táranga Hill were built by him. He ruled from 1148 to 1174, having ascended the throne at the age of 50. He gave one crore of rupees annually to alleviate the distress of poverty stricken people In recognition of his exemplary personal merit of character he was given many titles by his subjects, such as परनारी सहोदर "Brother to the wives of others," जीवदाता "the Giver of life," विचार चतुर्मुख "All-round thinker," दीनोद्धारक 'Uplifter of the fallen," राजऋषि "Saint-king" In 988, he constructed the great and wonderful image of Shri Bàhubali, called Gommatá Swami or Gommateshwara which is cut out of a rock, is 57 feet high, with every limb and minor limb, in exquisite proportion

The Bhandarees of Jodhpur who trace their descent from the Chouhan Rajputs of Ajmere were converted to Jainism in 992 by Yashobhadra Suri They were learned scholars, wise administrators and brave soldiers, loyal to the Jodhpur Raj.

Raja Amogh Varsha, of Malkhed, in the territory of Hyderabad Deccan, ruled from 815 to 877, and then adopted the vows of a Jaina saint.

Bachhraj, the founder of the Bucchawat clan, who came with Rao Bikaji and helped in establishing the kingdom of Bikaner in 1488, was a Jain Rajput.

Ârambhi Himsa.

Ârambhaja or Ârambhi Himsa may again be sub-divided as Udyami, Grahárambhi, and Virodhi. Udyami is Himsa unavoidably committed in the exercise of one's profession. Permissible professions according to Jaina writers are (1) the profession of a soldier, असि (2) of a scribe मसी, (3) of agriculture कृषि, (4) trade वाणिज्य, (5) of an artisan शिल्प, (6) intellectual विद्या. Grahárambhi Himsa is that which is unavoidably committed in the performance of necessary domestic purposes, such as preparation of food, general bodily and household cleanliness, construction of buildings, wells, gardens, and keeping cattle.

Virodhi Himsa.

Virodhi Himsa is unavoidly committed in defence of person and property, against thieves, robbers, dacoits, assassins, assailants, and enemies, in meeting their aggression and in causing the least possible injury necessary in the circumstances in which one may find himself.

Complete Ahimsa in its highest aspect is practised by one who has renounced all worldly pursuits, and has adopted the discipline of a saint's life A true believer in the householder's stage, abstains from Samkalpi Himsa, but is not able to completely avoid Ārambhi and Virodhi Himsa, although he tries his best to avoid it as far as possible, and makes a steady progress in such endeavour.

It would thus be clear that the dictates of Jainism and the practice of Ahimsa is not only quite consistent with, but is helpful in material progress and prosperity, social, economic and national advancement. It is an entirely mistaken notion that Ahimsa makes cowards of men, or that Jain Ahimsa has led to the weakening of the Indian nation, and to the fall of the Indian Empire

Jainism, a Practical Religion.

Jainism is a practical religion. It is a religion which can be practised while one is engaged in the daily transactions of life in this world. It helps in the everyday affairs of mundane life. It adds to the success of a businessman, of a man in power and responsible position, of an artisan, and an artist, and of a labourer in the street, and of a man who is placed in the lowest, the dirtiest, and the worst position in life It is a religion which cannot only be professed but lived A Jain, while professing and practising Jainism, may well be a victorious king, a successful statesman, administrator, executive or judical officer, a successful factory manager, an inventor, a scientist, a doctor, a soldier, an engineer, a tradesman, a lawyer, a farmer, a labourer, an artisan, or an artist.

Apostles of Ahimsa as already shown have been rulers of vast territories, have fought battles, have vanquished armies,

and have founded empires. They have awarded merited punishment to murderers, robbers, ravishers, thieves, swindlers, and criminals of sorts. The land in their charge used to be proverbially fertile, and the people happy and prosperous.

If a country is attacked, the Government will certainly resist the invasion, will fight battles, in which many may be killed, and many more wounded, property destroyed and general peace and prosperity threatened. A citizen may also cause injury to his assailant in order to defend his person and property. And all this will be acting within the principle of Ahimsa as practised by a householder. The injury in such cases is not caused with the primary intention, desire or design to cause harm. The motive is the decisive factor. Some carping critics of Ahimsa go to the length of saying that why should one believing in the doctrine of Ahimsa eat anything at all, for the procuration and preparation of food of any sort whatsoever inevitably causes some sort of injury to some living beings, why should one take any medicine at all, for a medicine kills living moving bacteria which cause illness, and why should one breathe at all, for with every breath one inhales a number of living germs which are destroyed on entering the body. As has been said above, a householder's vow of Ahimsa goes only so far as it is practicable, in the varying circumstances of each individual case. But one must always exercise his intelligence in deciding for himself, in an honest manner. He must not under-estimate his own power of endurance, he must not entertain imaginary apprehensions. In short he must not deceive himself. He must act after due care and caution. And even a saint, observing the vow of Ahimsa, and the other vows, to the fullest extent, has of necessity to cause some sort of Himsa, in movements of the body, in eating and drinking, breathing; but that is unavoidable and by gradual spiritual advancement he reaches a stage when all movements of body, speech, and mind cease to be, and when full knowledge and self-realisation is acquired.

This book, Purushártha Sidhyupáya, lays down the path which leads to such supreme acquisition. It is a closely

reasoned-out discourse, practical throughout, methodical, and graduated to the capacity of every living being howsoever situated.

It is not only a discourse on the importance of Ahimsa as a basic rule of conduct, to be universally adopted, by all, at all times, in all climes, and in all circumstances, but is sufficient to solve all problems which agitate man's mind, such as what substance the universe is composed of, what are the natural qualities and functions of each of these substances, what is life, why does it transmigrate, how can it attain the highest purity and perfection

After the usual preliminary salutation, the author lays down the basic rule of universal application, which helps in the complete understanding of things namely, that everything has to be looked at from two points of view, the real and the practical standpoint. Then soul or life is defined, and thereafter the mutual action and re-action between Life, and non-Life, Jiva and Ajiva, Purusha and Prakriti, Âtmá and Karma

The three Jewels of Jaina Philosophy—Right Belief, Right Knowledge, and Right Conduct are then lectured upon. Himsa is described in great detail, and its various implications and effects discussed at length The Real and Practical Right Conduct is then discussed, and it is shown that the principle of Ahimsa underlies all meritorious actions, and all efforts for the acquisition of the goal of life—Divinity.

A synopsis of the contents of the book is given to facilitate a grasp of the lessons inculcated in the great Discourse

Conclusion.

Every pilgrim on the Path must therefore be constantly careful to avoid all passionate thought-activities. Every action of his will then be performed with due care and caution, and the commission of Himsa would be avoided altogether.

The acquisition of internal purification follows the practice of self-control, or conquest over the cravings of the body, and the ravings of the mind, a supreme subjection of

sense desires, mastery of passions, and governance of emotions. One who has acquired sufficient spiritual development to adopt the discipline of a Jaina saint, is above irritation and vexation. He is indifferent to all abuse, injury, torture or dishonour. He has supreme compassion, for the whole humanity, or rather for all living beings, human and sub-human. When engaged in deep concentration of mind, there is hardly any perceptible movement of body, speech, or mind, and all Himsa is avoided. But, even when not so engaged, a Jain saint would be above commission of any Dravya Himsa at all. A Jain saint takes food not for the relish of it, nor for acquiring physical strength. He takes it simply to sustain the body, which is an instrument for the purification of the soul encased therein He would walk very carefully, looking up 4 cubits of ground in front, with all caution, so as to avoid injury to the tiniest living being, and would take a meal offered to him in all humility and with deep reverence by a householder who has not prepared it specially for the saint, and this meal he takes off his hands, standing, in a small quantity, and never more than once at midday, in 24 hours. For rest, or sleep he reclines on the bare ground, for a short time, and does not change the position of his body frequently. He has a vow of total silence at night, and also in the day while taking meals, and while engaged in meditation or study He delivers religious discourses in a calm, placid, manner without any malice, excitement, or prejudice His whole life is dedicated to peace and purity, and for the good of all.

The great saint Amrita Chandra Suri no doubt recommends the highest full vows of a saint to a Right Believer, because as a rule one should always aim at the highest. If however one's capacity does not permit him to scale so high, he may proceed on the path of progress by a graduated course of self-discipline, the layman's path, which is also divided into eleven degrees, graduated according to the increasing capacities of the disciple, the Shrávaka. There are six daily duties prescribed for a Shrávaka the performance of which

is of considerable help in spiritual advancement towards the higher discipline of a saint. The six duties are, the worship of the perfect ones, the Arhats; attendance upon spiritual leaders ; study of the sacred Scriptures , meditation once, twice or three times a day; in a calm quiet place; temperance in eating drinking, bodily covering, and daily engagements, and charity. Charity according to Jaina teachings comprises giving food and medicine to those who need them, imparting knowledge to the ignorant, and affording protection to all living beings.

This treatise treats of Ahimsa in all its varying aspects. It proves to demonstration that all evil thoughts, all evil acts, every immorality, and every sin and crime is covered by the term Himsa. Even where no harm is caused to another by such thought, intention, word or act, the purity of the soul of the persons who entertain such thought, utter such word, or commit such act is certainly injured, and that in itself is Himsa, and as such must be avoided, just like the crime of suicide. Causing harm to another, may possibly be justified or extenuated in particular circumstances, but voluntarily causing injury to the self has no justification or extenuation.

The book lays down a clear method, a royal road, a practical path The path is simple, easy, straight, and not winding, mazy, steep, narrow or strait. It would be a pleasure to follow it A person who has not taken to a course of physical exercise, is staggered at the mention of a Sandow's performances and feels sceptic on hearing what a Ram Murti can achieve He would not believe unless he saw, that a four-cylinder car, in full action, can be stopped from moving by the unaided physical resistance of a mere man It is difficult to fix limits to the development of bodily strength, and the expansion of spiritual Power is only limited by space and substance. The process of expansion may seem difficult, arduous, hard, impracticable to one from a distance, but when one has entered upon the practice of discipline, there is for him an ever-increasing joy in the consciousness of ever-increasing power, and knowledge, and every effort makes the succeeding attempt more pleasant and joyful.

A Jain ascetic is not an idle fanatic who mortifies his body, and soils his soul. He lives a life of extreme activity, and joy. His asceticism has a fascinating charm, and what seems a torture of the body to the ignorant is a delicious enjoyment of constantly increasing power and knowledge.

The joys of Yoga, of communion with the Highest, are only known to those who have experienced them. They are above all earthly pleasures, they lead to heavenly happiness, and ultimately to the realisation, the attainment of God hood, Siddha-Sthána, Parmatma-Pada, where the soul is identified with limitless, perfect, direct, completest knowledge, of all that is, that was, that shall be, simultaneous, in all their varying forms and conditions, is supremely self-satisfied, is Omniscient and Omnipotent, for ever and ever, in the unending eternity of Time and Space.

ANANT CHATURDASHI :

The 13th September, 1932. AJIT PRASADA.

SYNOPSIS OF THE BOOK.

Introductory.

Verse.

1. Obeisance to the supreme Life.

2 Obeisance to the many-sided Philosophy.

3. The title of the book literally true ; it points out the method of attaining the object of human existence.

4. The masters have full knowledge of the various points of view from which a subject may be ascertained.

The Real and Practical Points of View.

5. The world in general is indifferent to the real aspect of things.

6. The relative or practical aspect is only for the guidance of the ignorant. A discourse is not to be limited to this preliminary aspect

7. The danger is that an ignorant person may take the relative aspect as the real.

8 The student should know both the aspects of things, and view them in their entirety

Life Defined.

9. The Life or soul, is the conscious I It is free from touch, smell, taste, and color, having attributes and conditions and the triple aspect of appearance, disappearance and constancy

10. Since eternity, it is the author of its own destiny, and suffers or enjoys the result of his action in word, deed, or thought.

11 On being disillusioned, it attains everlasting consciousness, infinite knowledge, power and bliss.

Karmic Action.

12. Fine particles of matter are converted into Karmas, because of the influence of the thought-activities of the soul.

13. And the material Karmas in their turn, influence the thought-activities of the soul.

14. The soul, thus appears, to the ignorant, as identified with its thought activities, and this illusion sets up the wanderings of transmigration.

The Right Discourse.

15. Get rid of perversity, realize thy-self and attain the highest.

16. The path to attain this is above criticism and is uncommon indeed.

Begin with and aim the Highest.

17. If, even after repeated attempts the disciple is unable to adopt the high path of total renunciation, then he should be taught the lower discipline of a lay disciple.

18. But the preceptor should always aim high and not begin with the lower discipline.

19. For he should not prevent the rapid progress of the disciple.

20. And the lay disciple should also follow strictly the triple path of Right Belief, Right Knowledge, and Right Conduct

Right Belief.

21. Right Belief must first be acquired; for it is thereafter that knowledge and conduct become Right.

22. It is an unshakeable belief in the real nature of the essentials, soul, non-soul etc.

23. It should be free from doubt.

24. It should not be disfigured by expectations,

25. By Disgust,

26. By Superstition, and

27. By Fault finding,

28. The Right-believer should be firm, and should strengthen others who are vacillating,

29. Have affection for co-religionists,

30. And a desire to enhance the glory of the Faith.

Right Knowledge.

31. Thereafter acquire Right Knowledge.

32. Which, though simultaneous with Right Belief is yet distinguishable from it,

33. And has to be striven for,

34. As an effect following Right Belief.

35. Being free from doubt, preversity, and vagueness.

36. It comprises correct reading, writing and pronouncing of letters and words, correct understanding, both combined, at proper time, with reverence, propriety of behaviour, zeal, and desire for its propagation.

Right Conduct.

37. Right conduct must ever be followed.

38. It is Right Knowledge which makes conduct Right.

39 Right conduct is the restraint of all censurable movements

40. It is of two kinds.

41 The complete conduct of a saint, and the partial discipline of a disciple

Himsa.

42. Himsa includes all evil Falsehood etc., are only the details

43. Himsa is injury to the material or conscious vitalities by activity of mind, body or speech, through passion.

Injury to the Self.

44 The existence of attachment and other passions is Himsa ; and their absence is Ahimsa.

45 In the absence of passion, and practice of careful Right Conduct, there never is Himsa, even if any injury is caused.

46. In the absence of care and caution, and under influence of passion, Himsa is ever committed, whether there is injury or not.

47. Because the very nature of the self is thereby injured, whether any other being is or is not.

Injury to Others.

48. Non-Abstinence from Himsa, and indulgence in Himsa, both comprise Himsa. When there is careless activity of mind, body, or speech, injury to the vitalities in inevitable.

49. Nevertheless, all external circumstances, leading to Himsa should be avoided.

50. It is foolish to be indifferent to external conduct, and ignore all rules of practical discipline.

Various Views of Himsa.

51. Without actually committing Himsa, one may be liable for its consequences, like as a murderer failing in his attempt, and one may commit Himsa, and yet be not liable to suffer for it, *e. g*, a skilful surgeon, under whose hands a patient happens to die, in spite of all his care and attention.

52. Trifling Himsa may some time entail (as in the case of a cruel hunter) serious consequence, and grievous Himsa may cause (as in the case of a virtuous King defending his people against a cruel enemy) a small result, to one who commits it.

53. Two persons jointly committing Himsa are affected differently. A servant with his master under a sort of compulsion, a soldier obeying the commands of his officer to fire, is not so guilty as the commander, if he himself is adverse or indifferent to the act.

54 It is the intention which matters, and thereby Himsa affects differently before commission, at the time of commission, after commission, or because of the attempt to commit, *e. g.*, when a scheme to injure is not carried into execution, is executed, is gloated upon after commission, or is frustrated in the attempt.

55. One commits and many (approvers and encouragers) reap, and many commit, but one (the commander) reaps the consequences of Himsa

56 To one (who instigates Himsa) the consequence is evil, to another who disapproves or prevents Himsa it is good.

57. To one (who regrets the protection afforded to a victim) Ahimsa brings evil; to another (who affords protection) Himsa brings good result.

58. In this multiplicity of points of view, the masters alone can guide and help.

59. And a misguided person may cause harm to himself.

60. Having thus considered the above details, the disciple should always avoid Himsa.

The Eight Basic Vows.

61. First of all give up wine, flesh, honey, and the 5

Udambar, fruits of Gular, Peepal, Bar, Pakar, and Anjeer

Wine.

62. Wine stupefies the mind, piety is lost sight of, and Himsa is the consequence.

63. It is the birth-place of numerous lives.

64. Pride, fear, disgust, ridicule, ennui, grief, sex-passion, anger etc., are all forms of Himsa, and are caused by wine.

Flesh.

65. Flesh is procured by killing life. Himsa is obvious there.

66. The flesh of those who are dead is the birthplace of numerous spontaneously-born lives.

67. Whether raw, cooked, or otherwise, spontaneously-born lives are constantly being generated there.

68. And he who uses such flesh is responsible for killing groups of such lives.

Honey.

69. Every drop of honey signifies injury to bees, and is hence prohibited.

70. Even if obtained without such injury, it is the birthplace of spontaneously-born lives

Renounce the Eight Non-Eatables.

71. Honey, wine, butter, flesh, are all the result of Extreme fermentation and the birth-place of lives.

72. The fruits of Gular, Anjeer Peepal, Pákar and Bara are birth-places of mobile lives.

73. Even when dry, and free from lives, there is Himsa in using them, because of the keen desire for such prohibited things, which injures the purity of the self.

74. A Jain disciple would renounce all the above non-eatables.

Partial Ahimsa.

75. Those who do not feel strong enough to renounce Himsa of immobile beings, should at least give up Himsa of mobile lives.

76. Such renunciation to be complete is nine-fold, *viz.*, by self, through agent, by approval, and in each case by body, speech or thought. Imperfect renunciation is of

various kinds.

77. Himsa of immobile lives should also be avoided so far as possible.

78. Again, one who follows Ahimsa should not, at the same time feel vexed at the improper conduct of other ignorant people, but should try to enlighten them.

Some Common Misapprehensions Regarding Himsa.

79 Do not be misled by the idea that there is no wrong in committing Himsa "for the sake of religion," the laws of which are inscrutable

80 Or for the purpose of pleasing the Gods

81 Nor kill for guests, deserving of respect.

82 Nor kill a life with higher vitalities, in preference to a life with lower vitalities

83 Nor kill those which kill others, with the idea that the destruction of one leads to the protection of others.

84 Nor kill them on the ground that you thereby prevent them from committing Himsa

85 It is a mis conception to kill one in distress on the ground that such killing will relieve him from suffering. Alleviate his suffering, help him, but do not destroy him

86 Do not kill one who is happy, in the false belief that happiness is rarely attained, and when once attained it will continue if the person is killed when in a happy condition

87 Do not kill your preceptor, in the false belief, that by killing him while he is in deep concentration of mind, he will attain eternal bliss

88 Do not kill, in the false belief that, by killing you release the soul from its imprisonment in the body, and you set it free.

89. Do not kill yourself to offer your flesh to one who is starving.

90. Do not yield to delusions such as set forth above.

Falsehood.

91. Wrong statement through carelessness is falsehood.

92. It may be (1) denial of the actual existence of a substance with reference to its position, time or nature.

93. (2) affirmation of what does not exist, with reference to position, time and nature

94. (3) where it is wrongly described.

95. (4) Speech condemnable, sinful, or disagreeable.

96 Condemnable speech is such as back-biting, harsh, unbecoming, non-sensical, or otherwise uncanonical

97. Sinful speech is what leads to piercing, cutting, beating, ploughing, trading, stealing and such acts of Himsa

98. That which causes uneasiness, fear, pain, hostility, grief, quarrel or anguish of mind is disagreeable speech

99. Himsa is inevitable in such cases, because of careless indulgence.

100. But a religious dicourse would not be such even if it be distasteful or cause pain to the listener, because of the absence of thoughtless indulgence

101. Those who are unable to refrain from such sinful untruth as is unavoidable in arranging for articles of use, should renounce all other untruths, for ever

Theft.

102. Theft is the appropriation of what is not given It causes injury and is Himsa.

103 For property is dear as life

104. And there is thoughtless indulgence

105 It is not so, when saints take in Karmic molecules, for there is no passionate indulgence there.

106 Those who are unable to refrain from taking water from well etc , should abstain from appropriating other things.

Sexual Purity.

107-108 In sexual intercourse there is obvious Himsa, due to the killing of mobile germs in the act

109. Sexual indulgence otherwise has root in desire, and hence is Himsa.

110. If unable to live without a wife, let other females be abjured.

Attachment of Temporalities.

111. Affectionate regard for external objects is due to illusion and is attachment—clinging to externals.

112. Even if one has renounced all tangible property, the feeling of attachment itself is a clinging to externals.

113 All clinging to externals arises from attachments.

114. There is no attachment in the drawing in of Karmic molecules by saints, and it is not therefore a clinging to externals.

115. Possession is external and internal.

116. Internal possessions are 14.— (1) Wrong belief; Desire for sexual enjoyment with (2) man, (3) woman, (4) both, (5) laughter, (6) indulgence, (7) ennui, (8) sorrow, (9) fear, (10) disgust, (11) anger, (12) pride, (13) deceit; (14) greed

117 External possession is of living or non-living objects.

118 Abjuring all possession is Ahimsa; and all appropriation is Himsa.

119 Internal, as well as, external appropriation is Himsa.

120-123 There is a difference in the intensity of feeling. A deer has a liking for grass, and a cat kills a host of mice. One is fond of milk, and the other of sugar The difference is obvious

124-126 Acquire belief in the principal categories, get rid of wrong belief, and of passions of the first degree, then suppress those of the second degree Then adopt the vows, and subdue all internal attachment, through humility, contentment, and meditation.

127. External possession should ever be avoided altogether. Its existence shows non-control.

128. If unable to do so, one should begin by setting limits to them.

Night Eating.

129 Himsa is inevitable in eating at night. Therefore renounce it.

130 Absence of such a vow shows influence of passion

and desire Why take food night and day

131-133. Taking food at night only, and not in the day shows strong desire for good relish, at leisure. Himsa is inevitable when food is prepared or taken in the absence of sun light Lamp light draws insects to food stuffs.

134 By renouncing night-eating through mind, body and speech, Ahimsa is much advanced.

Three-fold Path.

135 Liberation comes soon to those desiring self-advancement, when they exert ceaselessly in the threefold path of right belief, right knowledge and right conduct

Supplementary vows.

136 Practise these vows. They lend strength to the elementary vows

Direction Limit.

137. Fix a limit to your movements in the 10 directions, the eight points of compass, and up and down

138 This brings you the merit of Ahimsa with regard to what is beyond such limits

Space Limit.

139 Then fix a further limit with reference to villages, markets, streets, houses, etc

140 This secures Ahimsa in regard to what is beyond such confines.

Unnecessary Indulgence.

141 Never think of hunting, victory, defeat, battle, adultery, theft etc. They lead to sin.

142 Do not give sinful advice to those engaged in art, trade, writing, agriculture, crafts, service and industry.

143 Do not without necessity, dig ground, uproot trees, trample lawns, sprinkle water, pluck flowers, leaves or fruit, or do such other acts

144 Do not give instruments of Himsa such as knife, poison, fire, sword, plough, bow.

145 Do not listen to, recite, or teach bad and absurd stories

146 Do not gamble.

147. Renounce all such unnecessary sinful habits, and

strengthen the vow of Ahimsa.

Equanimity.

148. Be equanimous, indifferent to love or hate, pain or pleasure, loss or gain.

149. Practise this attitude of equanimity, at the end of each night and day, and oftener

150 The observance of equanimity secures the observance of vows in completeness because of the absence of all sinful activities

Fasting.

151 Fasting once a week helps the practice of (Sámáyik) equanimity.

152-156. Commence fasting at middle of the day previous to the 8th and 14th days of each fortnight , give up all work, all affection, even for one's own body ; retire to a secluded spot, observe due restraint of body, speech and mind , pass the day in spiritual meditation , observe equanimity, vanquish sleep by self study , and pass the night on a clean mat After the necessary duties of nature in the morning, perform worship with clean offerings, pass the day, the night, and half of the next day in the manner stated. This is the proper observance of a fast.

157 Such observance for 48 hours secures the merit of Ahimsa in completeness, for that period

Limitation of objects of enjoyment.

158-159-160 By renouncing all objects of enjoyment, Himsa is avoided. Falsehood is avoided by control of speech ; and theft by abstinence from all appropriation Sexual purity follows abstinence from sexual intercourse. There is no attachment left even for the body The stage of the saint with perfect vows is thus practically reached.

161. The use of articles which are enjoyed once, such as fruits and food, or which are repeatedly enjoyed such as clothes or furniture should also be given up.

162. And so the use of Anant-Káya vegetables containing infinite number of lives.

168. And so the use of butter, the birth-place of numerous lives.

164. Enjoyment of permissible objects should also be limited.

165. And a limit fixed within such limits also

166 This results in the observance of Ahimsa pár-excellence.

Food offering to unexpected guests.

167. The best guest is a naked saint and pure food offered to him is for mutual good

168. Such offering should be of pure food, with respectful welcome, offer of a high seat, washing the feet, worship, and bowing with pure body, speech and mind

169. And regardless of worldly benefit, with forbearance, sincerity, absence of jealousy, sorrow, joy, or pride.

170. The food offered should be such as is helpful to studies, and to the due observance of austerities, and is not likely to cause fondness, disgust, incontinence, intoxication, pain, fear etc

The grades of recipients.

171. The recipients may be true believers without vows, with partial vows, and those with full vows.

172. A gift is the antithesis of greed, which is Himsa, and is therefore an act of Ahimsa

173. One who does not offer food to such a recipient must be a greedy person.

174 And offering of food in the manner stated above, is Ahimsa.

Renunciation of the Body.

175. The last thought should be of a calm renunciation of the body.

176. And this thought should ever be present long before death supervenes.

177. It is not suicide, when on the certain approach of death, one prepares to meet it calmly.

178 It would be suicide if one were to put an end to his life, under an impulse such as fear, greed, weakness, hallucination.

179 This is Ahimsa, because all passions have been duly subdued.

180. One who observes the disciplinary vows ceaselessly, attains the eternal bliss of liberation.

Transgressions of vows.

181. There are 70 defects detailed, five with reference to Right Belief, and to each of the five vows, and to each of the eight disciplinary vows

Defects of Right Belief.

182. Scepticism, expectation, disgust, praise of wrong believers, and thinking admiringly of them are the defects of Right Belief

Defects of the 5 vows.

183 Mutilating, beating, tying up, over-loading, with-holding food or drink are the 5 transgressions of, Ahimsa.

184 False preaching, disclosing secrets, forgery, breach of trust, and divulging inference drawn from conduct or gestures, are short-comings of Truth

185 Adulteration, abetment of theft, receiving stolen property, illegal traffic, and use of false weights and measures are 5 transgressions of Non-stealing

186. The 5 defects of sexual purity are intense sexual desire, unnatural sexual indulgence, arranging marriage of those outside the family, association with immoral women, married or umarried

187 Exceeding limits of property to be appropriated, are transgressions of the vow of limited possession

Defects in the disciplinary vows.

188 By exceeding the direction limits, or boundaries, or forgetting them, one transgresses the direction limit vow

189 Sending, detaining, throwing out things, speaking out, and communicating beyond limits by signs, are short-comings in the vow of space limit

190 The vow of avoiding unnecessary indulgence is transgressed by uttering obscene words, obscene gesticulation, misuse of articles of use, gossip and thoughtless conduct

191. The vow of equanimity is broken by misdirection of speech, mind and body, lack of interest in, and forgetting due observances of equanimous control of self

192. The five defects of the Fasting vow are using seats

and articles given up, passing excrements without care, forgeting the rules, and lack of interest.

193. The vow of limited use of articles of enjoyment is breached by eating things having life, or mixed with those having life, or being in contact with such, or food not well-cooked or aphrodisiacal.

194. The defects in the vow of food-offering are delegation of host's duty, placing food on or covering it with articles with life, not serving meal at proper time, and lack, of interest.

195 The vow of tranquil death is transgressed if there is a desire to live, or to die, attachment to friends, reminiscence of pleasures enjoyed, or desire for pleasures in future.

196. One with thorough control, soon attains eternal bliss by a thorough observance of the vows

Austerities.

197 Austerities are helpful to liberation, therefore practise them.

198. The external austerities for house-holders are : – Fasting, reducing diet, sleeping and resting in lonely places, giving up tasty things (milk, curd, ghee, oil salt, sugar)

199. And the internal austerities are · — Respect, and service of saints, expiation renunciation, study, and concentration

200 House-holders should also as far as possible follow the rules of conduct for saints

Six Essentials.

201. Equanimity, praising, bowing, repentance, renunciation, and attachment for the body are the 6 essential daily duties.

Three Controls.

202. Body, mind, and speech should be properly controlled.

Five Careful Acts.

203. Careful movement, careful speech, careful eating, careful placing and removal of things, careful evacuation of excrements should also be observed.

Ten Observances.

204. Practise continuously the 10 observances :—

Forgiveness, humility, straight-forwardness, truth, contentment, restraint, austerities, charity, non-attachment, and sexual purity.

Twelve Thoughts.

205. Transitoriness, helplessness, transmigration, loneliness, separateness, impurity, inflow, stoppage and shedding of Karmas, Universe, rarity of, and the true nature of, the Right Path

The 22 Sufferings.

206-208 Hunger, thirst, cold, heat, insect-bite, nudity, ennui, woman, walking, sitting, resting on hard earth, abuse, beating, begging, non-obtaining, disease, contact with thorns, dirt, respect and dis respect, conceit of knowledge, lack of knowledge, slack belief

209 Follow the three Jewels of Right Belief, Knowledge, and Conduct ceaselessly.

210. Adopt the order of saints as early as practicable.

211-214 The three Jewelled Path leads to liberation. If there is bondage of Karma, it is caused by passion.

215. Molecular bondage is due to soul's vibratory activity, and duration bondage is caused by passion.

216. There can be no bondage, when there is Right Belief-Knowledge-Conduct.

217-220. It is vibratory activity and Passions which cause Bondage of Tirthankara and Aharaka Karmas, in presence of the three Jewels

221-222. The triple path leads to Liberation. The difference is in the Real and the Practical Aspect

223-224. The self-absorbed soul is in the Highest State, pure and effulgent, eternally happy.

225. The essence of True Philosophy is obtained by adopting proper aspect of things.

226. The author's expression of his own humility, disclaiming all credit for the book, which consists of phrases, words, and alphabets, which are eternal.

THE SACRED BOOKS OF THE JAINAS

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श्रीपरमात्मने नमः।

श्रीमदमृतचन्द्रसूरिविरचितः

पुरुषार्थसिद्ध्युपाय:

(जिनप्रवचनरहस्यकोषः)

PURUSHĀRTHA-SIDDHYUPĀYA.

CHAPTER I.

Exposition of Purushārtha-Siddhyupāya.

तज्जयति परं ज्योतिः समं समस्तैरनन्तपर्यायैः।
दर्पणतल इव सकला प्रतिफलति पदार्थमालिका यत्र ॥ १ ॥

---

1. Victory to that Supreme Intelligence, where, as it were in a mirror, is reflected the chain of all substances, in all their infinite conditions.

Commentary

The word परं, supreme, indicates the highest conceivable degree of perfection and the word ज्योतिः, Effulgence, is used to convey the idea of pure absolute luminous omniscience, the utter absence of any the slightest shadow of the darkness of ignorance

Glorious or Victorious, is an exclamation of unsuppressable Joy, experienced in the contemplation of the Almighty Omniscience

The expression पदार्थमालिका, the chain of substances, conveys the idea of a well ordained connection and thoroughly regulated interaction amongst all substances, and negatives the suggestion of confusion, chaos, or chance The expression समस्तै: अनन्तपर्यायै:, in all their infinite conditions, shows that the infinite substances in the Universe are constantly, at every moment of time, undergoing change of condition, but the Omniscient sees and knows them all, as a whole, and in all their varying modes and circumstances, in past, present, and future

The words दर्पणतल इव, as if it were in a mirror, show the purity and exactitude of knowledge, without any indistinctness, confusion or overlapping, and the absence of any effort, mental or otherwise

The pure, perfect and absolute knowledge is such that in it are reflected distinctly and simultaneously, at one and the same time, all possible and constantly changing conditions, past, present, and future, of all objects which exist, individually and collectively, analytically and synthetically, in all their minutest parts as well as in their whole, and without any effort or exertion, mental or otherwise

Effort connotes imperfection, and only ceases to exist when perfection absolute is attained, and knowledge and soul become identical

The auspicious opening verse demonstrates the basic doctrines of Jaina Philosophy, that all existence, though constantly changing, is an eternal entity, and not a mere illusion, that all existence is capable of being definitely and positively known, and that Pure Consiousness, the Liberated Soul, is Omniscient Jainism is thus distinguished from Illusionism, Atheism, and other systems of Philosophy.

परमागमस्य बीजं निषिद्धजात्यन्धसिन्धुरविधानम् ।
सकलनयविलसितानां विरोधमथनं नमाम्यनेकान्तम् ॥ २ ॥

2 I bow to Anekant (Jaina Philosophy), which is the root basis of the Highest Scripture, which dispels the wrong notions about elephant, of persons born blind, and which removes the contradictions amongst all those who entertain one-sided or limited points of view.

Commentary.

The phrase जात्यन्धसिन्धुरविधानं, refers to the well-known illustration of the various different conceptions which a number of congenitally blind persons, who had not known an elephant, came to entertain of the shape of an elephant, when they happened to stumble against the animal.

One who caught hold of the ear declared that the elephant was like a big palm-leaf fan He who seized the leg insisted that the animal was like a pillar, while the one who caught the tail maintained that the elephant was like a big hard rope And again the person who touched the trunk affirmed strongly that it was like an extraordinary big cobra, which hissed but did not bite Each of them maintained that his own conception was the right one and the others were wrong The fact was that each of them had only grasped a portion of the body of the elephant, and formed only a partial conception which though true, so far as it went, was not the whole truth Each one of them had a limited, but not a perfect knowledge of the elephant as a whole The man with eyes who could see the whole of the elephant all at once, explained to each one of the blind persons, that though correctly asserting a part, he was ignorant of the whole truth , and thus set at rest the wrangling amongst the imperfectly informed persons, who assailed each other as wrong and untrue, while not one of them knew the whole truth.

The vast majority of philosophers are so very much engrossed in their own theories that they would not care to look beyond Each is so very partial, one sided and prejudiced, that he would not, like a person born blind, examine the other systems Looking at things from different angles of vision, each has been disputing with the others, asserting his own system to be correct, and the others wrong Such disputations among the various systems of philosophy are reconciled by the all-embracing all-encompassing Anekant, the Universal System, the all-comprehensive Science of Thought

After doing obeisance to the Supreme Intelligence, the Pure and the Highest Self, the Parmatma, the fountain-head of all knowledge, of all Scripture, of all Revelation, the author, here offers salutation to the Revealed Knowledge, the Highest System of philosophy, the Universal Truth, which reconciles, encompasses, assimilates all partial systems, incomplete, one sided, and hence jarring and contradictory among themselves.

लोकत्रयैकनेत्रं निरूप्य परमागमं प्रयत्नेन ।
अस्माभिरुपोद्ध्रियते विदुषां पुरुषार्थसिद्ध्युपायोऽयम् ॥ ३ ॥

3. After having carefully studied the Highest Scripture, which affords a matchless vision of the three worlds, I proceed to expound, for the sake of scholars, this (treatise) Purushártha-Siddhyupáya

Commentary

The word "one eye" conveys the idea of unequalled, matchless vision, such as cannot be had anywhere else, in any other system of Philosophy The book is written for the sake of sensible earnest students Neither this, nor any other book can do any substantial good to the foolish, prejudiced, bigoted, or obstinate person, who cannot, or would not, think widely and deeply.

Purushartha Siddhyupaya —This name is given to the treatise because it literally deals with the method of attaining the object of the Soul. The object of the Soul is the riddance of all imperfection, due to its contact with matter, and the consequential evolution into ultimate perfection, the inherent quality of the Soul

The book is the result of firm conviction and deep research derived from an extensive study of the most sublime and all comprehensive Philosophy, the Highest Revelation made by the All Knowing Arhat

मुख्योपचारविवरणनिरस्तदुस्तरविनेयदुर्बोधाः ।
व्यवहारनिश्चयज्ञाः प्रवर्तयन्ते जगति तीर्थम् ॥ ४ ॥

4 True philosophy is promulgated in the Universe, by those who, themselves conversant with the real and the practical aspects, dispel the difficult to be-removed ignorance of pupils by an exposition of both the absolute and the relative aspects of things.

Commentary.

The word तीर्थं, literally means, a ford, a means of crossing over. Metaphorically it denotes a spiritual guide, or Philosophy, which enables one to cross over the ocean of recurring births in this world.

The adoption of a one-sided view, whether absolute, or relative, would be prejudicial and obstructive to right advancement and evolution.

The Jain Philosophy explains all points in a two fold manner. The Nishchaya, Mukhya, Shuddha, Satyártha, Bhutártha, or Dravyárthika Naya, is that aspect which views things from an absolute standpoint, unaffected by the influence of surrounding circumstances Vyavahára, Upachára, Ashuddha, Asatyártha, Abhutártha, or Paryáyárthika Naya contemplates the same objects in their varying conditions under outside influences This study of the two-fold aspect of substances, is essentially necessary for a full and perfect comprehension of an object From the Nishchaya Naya, man viewed as the Jiva is pure consciousness, and is immaterial Again, as encased in the body, it is from Vyavahára Naya, said to possess weight, colour and other attributes of matter The preceptor should therefore be fully acquainted with all points of view, in order to discourse to various persons from the aspects in which they can grasp them The master should be able to approach all intellects, high and low, to satisfy the most advanced student as well as to make things clear to a beginner

निश्चयमिह भूतार्थं व्यवहारं वर्णयन्त्यभूतार्थम् ।
भूतार्थबोधविमुखः प्रायः सर्वोऽपि संसारः ॥ ५ ॥

5 In this connection, Nishchaya is defined as the Real, and Vyavahára as unreal Almost the whole world has its face against Knowledge of the real aspect

Commentary

The vast majority of people in the world are so very much engrossed in mundane pursuits, that they pay no attention, and bestow no thought to find out the reality of their own selves And therefore they go deeper into the mire of mundane meanderings

अबुधस्य बोधनार्थं मुनीश्वरा देशयन्त्यभूतार्थम् ।
व्यवहारमेव केवलमवैति यस्तस्य देशना नास्ति ॥ ६ ॥

6. The high saints point out Vyavahára for the guidance of the ignorant. A discourse is of no avail to one, who knows Vyavahára only.

Commentary

A child is instructed in the truths of religion and morals by allegories and parables, but as his intellect grows, he begins to discuss those truths from a more serious and abstract point of view But if one cannot go beyond parables or allegories, one will always remain a child in intellect

The learned preceptors commence by inculcating truths from the relative or Vyavahára point of view, and describe things as they ordinarily and seemingly appear Gradually, however, they lead the pupil to the real aspect If, however, no effort is made to grasp the real aspect, and attention is confined only to the relative side, there would be no real progress, and the disciple would ever remain envolved in mazes temporal, and unable to evolve the spiritual side, and thus all discourses will be lost upon him It is therefore essentially necessary that one should know both the real and practical aspects of things

माणवक एव सिंहो यथा भवत्यनवगीतसिंहस्य ।
व्यवहार एव हि तथा निश्चयतां यात्यनिश्चयज्ञस्य ॥ ७ ॥

7. Just as a cat represents a lion to one who has not known a lion, similarly Vyavahara alone is Nishchaya unto him who does not know what Nishchaya is.

व्यवहारनिश्चयौ यः प्रबुध्य तत्त्वेन भवति मध्यस्थः ।
प्राप्नोति देशनायाः स एव फलमविकलं शिष्यः ॥ ८ ॥

8 That student alone achieves the full benefit of teaching, who, having well understood both Vyavahára and Nishchaya, in their true nature, becomes neutral.

Commentary

The student is here advised to approach his studies with open mind, and not to obstinately stick to pre formed ideas All prejudice and pre-inclination should be avoided

If one adopts the Nishchaya view only, one would altogether neglect the rules of conduct which serve as stepping-stones to spiritual

progress Again, if the Vyavahára view alone is adhered to, realisation of the true Self, Moksha, would become impossible of attainment.

अस्ति पुरुषश्चिदात्मा विवर्जितः स्पर्शगन्धरसवर्णैः ।
गुणपर्ययसमवेतः समाहितः समुदयव्ययध्रौव्यैः ॥ ९ ॥

9. Purusha (the soul) is pure consciousness It is free from touch, smell, taste and colour, has its own attributes and conditions, and is possessed of manifestation, disappearance and continuity.

Commentary

The author here proceeds to define the word Purusha, with which the name of this book, Purushártha Siddhyupáya begins

The definition of Purusha, soul, is threefold Its positive aspect is consciousness, self-illumination, and full, perfect, absolute knowledge of all else that subsists, spontaneous, inherent, direct, without the intervention of any other medium Its negative definition is its non-contact with attributes of Matter, such as smell, taste, touch, colour Then again, in common with all other substances, *viz*, Matter, Space, Dharma, Adharma, and Time, it is possessed of immutable and distinctive attributes of its own, but is constantly undergoing changes of conditions

It has a triple aspect of manifestation, disappearance and continuity To take some illustrations A gold chain may be melted and formed into a ring, but it remains gold at all times, while changing its form A piece of iron may in course of time change into red rust This change of form is constant and continuous, though it may be imperceptible The iron however retains all the inherent qualities of the metal iron at all times Water may change into vapour and ice, but it retains the constituent properties of water at all times A Jiva may take the body of a vegetable, or an insect, or animal, or may be born as man, in the dark hellish regions, or in the bright heavenly firmament, or attain Moksha. Its forms may change, its consciousness may be reduced to a nominal degree, but it would, as a property inherent in it, be ever present in all forms and conditions. Forms may change, appear and disappear, but the constituting properties remain constant, ever present

This triple aspect of appearance, disappearance, and constancy, creation, destruction and permanence, also find place in Hindu Philosophy, though represented there in a mythological form as the three Gods Brahma, Vishnu, Shiva, who keep the universe going. It is a simple statement of a fact which characterises all substances A substance is that which subsists distinctly, in its own entity and individuality as separate and distinguishable from other substances This distinguishing feature, or features, constitute the very essence of the substance Without them the substance cannot exist These are its constant, invariable attributes, unchanging and unchangeable And yet every substance is continually undergoing change, may be imperceptibly slow, but certain This change is due to the action of the substance called Time The common-place remark that Time changes everything, is a statement of a truth of Metaphysics It is also a truth of Physics, so far as that Science goes Matter is indestructible, but is constantly changing in form Similarly, soul is eternal, uncreate, and undying, but is constantly undergoing visible change of form, so long as it is combined with subtle matter in Karmic condition When it is freed from all connection and contact with matter, and attains its own glory, even then in that Nirvánic condition, there is a constant change within itself It is called six-fold Increase and Decrease, Shatguni Hani-vridhi It is a fine and subtle metaphysical statement, which is very difficult to demonstrate within the limited compass of a small treatise like the present one

In the physical world, it is clear that all things are changing, may be imperceptibly slowly Even the so-called sudden and violent changes are only so in a comparative sense They are really the result of a slow and imperceptible work by forces, constantly and ceaselessly exerting themselves for centuries

This definition of Purusha, Jiva, Soul, will enable us to follow the subsequent lessons with ease and interest The English word "Soul" does not correctly and fully convey the full significance of what we mean by the word "Jíva". "Átmá", or "Purusha", and, therefore, we shall henceforth use the Sanskrit word, Jiva, without giving its English equivalent It has no sex, and we shall use the neuter pronoun for it when necessary

From the real point of view, all Jívas, whether in pure Nirvánic condition, or in the impure embodied state, are alike, inasmuch as they are all possessed of the above mentioned features in the potential sense.

From the practical point of view, however, Jivas confined in material bodies have varying degrees of consciousness. It is least apparent in the five lowest forms of life where it functions through the one sense of touch only, and has a physical body in the form of earth, water, fire, air and vegetation. This consciousness gradually developes and the Jiva begins to function through an increasing number of sense organs, and is placed in two sensed, three-sensed, four-sensed, and five-sensed groups

परिणममाणो नित्यं ज्ञानविवर्त्तैरनादिसन्तत्या ।
परिणामानां स्वेषां स भवति कर्त्ता च भोक्ता च ॥ १० ॥

10 Undergoing, through illusory knowlege, constant changes since eternity, it causes and experiences its own thought activities

Commentary

There was no time when Pure Jiva was first polluted by the attachment of karmic matter Pure Jiva is above all contamination, and is called Mukta Jiva the liberated soul. It is omniscient and with infinite power

The Samsari Jiva, or the embodied soul, has ever been contaminated, beweighted, and pressed down by Karmic forces, the good and evil emotions, and thereby, from time eternal, it has been subject to varying thought-activities These thought activities, though influenced by karmas, have their origin in vibrations, produced by the embodied Jiva and, therefore, the Embodied Jiva must be held to be the doer of all karmas, responsible for all thought activities, and the enjoyer of the effects thereof, whether good or evil

The Jaina Philosophy postulates the eternal existence of Jiva ; without a beginning and without an end Jiva is called Purusha, Atma, Ego, I, Soul Jiva means one who lives, has a conscious existence. It is distinguishable from Ajiva, non-Jiva, which is the other of the two primary substances, Jiva and Ajiva, which constitute the Universe—all that is

There is an infinite number of Jivas in the Universe Infinity is such a number that it is unaffected by all arithmetical processes. You may add to or subtract from infinity, any quantity, and the result is ever constant-infinity.

In the Universe, Jivas exist in two conditions There are the pure, uncontaminated Jivas, exhibiting all the attributes of Perfection They are Omniscient They want nothing, they are above desire, and they are ever happy They are Mukta Jivas. The Samsari Jivas or embodied souls are contaminated by combination with fine molecules of fine Karmic matter, which obscure their inherent attributes such as Omniscience, Peace and Beatitude It is this Karmic combination, which is the inducing cause for attracting fresh Karmic matter to the soul, and keeping up the state of contamination

There is a limit to the period for which karmic matter can remain combined and bound up with a soul, but before the expiry of that period, the activities of body, mind and speech. and the passions and emotions, generated by the karmic molecules already in contact, create a condition which attracts other Karmic molecules for bondage with the soul, and thus the process of falling off of old, and the bondage of fresh karmas goes on and on The Karmas are ever changing in their intensity, duration, kind and quantity

The stoppage of this process of bondage and the elimination of all karmas can be attained by effort, of which the ultimate result is Nirvana, Emancipation, Liberation from Karmas

A pure Jíva cannot possibly be affected by Karmas No force, no influence, no power, however strong, can affect it It exists, in a constant condition of Supreme happiness, in the enjoyment of Omniscience and other inherent attributes

सर्वविवर्त्तोत्तीर्णं यदा स चैतन्यमचलमाप्नोति ।
भवति तदा कृतकृत्यः सम्यक्पुरुषार्थसिद्धिमापन्नः ॥ ११ ॥

11 When Jiva, having got rid of all illusion, attains everlasting consciousness, it then becomes one who has accomplished all that was to be accomplished, and is possessed of the success resulting from right exertion.

Commentary

The ultimate object of human existence is to attain the perfect purity of the soul, its condition of inherent perfection The obstacle to such attainment is ignorance, illusion, or Moha, and when that is removed, the inherent attributes appear and the latent becomes

patent. The latent potentialities become fully manifested, and the imperfect soul, becomes the perfect Soul, Parmátmá.

जीवकृतं परिणामं निमित्तमात्रं प्रपद्य पुनरन्ये ।
स्वयमेव परिणमन्तेऽत्र पुद्गलाः कर्मभावेन ॥ १२ ॥

12. Again, other molecules of matter, coming in contact with the stimulus of (impure) thought-activities emanating from the Jiva, themselves turn into the form of Karma

Commentary

This process of conversion into Karmic molecules, and combination with Jiva is automatic and contemporaneous, caused by the stimulus of impure thought activities, like the imprint of an image on a sensitive plate on exposure to light, or the conversion of water into vapour by the effect of the heat

परिणममाणस्य चितश्चिदात्मकैः स्वयमपि स्वकैर्भावैः ।
भवति हि निमित्तमात्रं पौद्गलिकं कर्म तस्यापि ॥ १३ ॥

13. To a Jiva, modifying itself by its own (impure) thought activities, the material Karma (in operation) acts only as a stimulus

Commentary.

It is the Jiva itself which undergoes a modification in its own impure thought activities. The operation of a Karma, already in bondage with it acts as a stimulating cause to such modification

Jiva and matter both have the capacity of modification The modification, however, would not go beyond the scope of their respective attributes A Jiva would in spite of all modifications remain a Jiva, and would never get modified into matter, and so would matter never get modified into Jiva But there is a sort of reciprocal connection of cause and effect between them, inasmuch as the impure thought activity of a Jiva is an auxiliary cause to the conversion of karmic molecules into Karmas, and the operation of bound-up Karmas becomes an auxiliary cause for the impure thought activities of a Jiva. This reciprocal action is the cause of the ever-continuous existence of Jiva in mundane condition. Matter existing by

itself could never have been capable of turning into Karma, if there were no stimulus of the impure thought-activity of a Jiva, and a Jiva could never entertain an impure thought activity if there were no Karma affecting it

The continuance of such action is Samsara, and its discontinuance is Moksha

एवमयं कर्मकृतैर्भावैरसमाहितोऽपि युक्त इव ।
प्रतिभाति बालिशानां प्रतिभासः स खलु भवबीजम् ॥ १४ ॥

14 Thus, though Jiva is not identified with the thought activities caused by Karmas, yet to the ignorant it appears to be so identified This illusion is verily the seed of Samsára.

Commentary.

Illusion is the basic cause of the transmigration of Jiva in the world This illusion consists in not understanding the true nature of Jiva and matter, and in identifying Jiva with the passions, affections and the various other conditions caused by Karmas Love, hatred, lust, anger, greed, pride, and deceit are not the Svabhâva (true nature) of Jiva they are produced by the influence of Karmas The true nature of Jiva is pure consciousness, which, by the effect of Karmas, has become affected with attachment, hatred and the various other passions and affections Ignorant persons taking what are only accidentals, to be the essentials of Jiva, entertain hatred, and other passionate tendencies, and are ever involved in the course of transmigration.

विपरीताभिनिवेशं निरस्य सम्यग्व्यवस्य निजतत्त्वम् ।
यत्तस्मादविचलनं स एव पुरुषार्थसिद्ध्युपायोऽयम् ॥ १५ ॥

15. Having got rid of the above perversity and having well realized the nature of the Self, steadfastness therein is the means to the acquisition of the object of Jiva.

Commentary.

This is what is well-known as Samyak Darshan or Samyaktwa, Right Belief in the principles of the Jaina religion. The title of the book Purushârtha Siddhyupaya has been literally explained and justified here.

The object of writing this philosophical work as indicated in the name given to it is here explained, and the way to the attainment of the goal pointed out. The disciple should first get rid of the perversity of confusing the distinctive natures of Jiva and matter, and of identifying the one with the other He should understand and fully realise the true nature of Jiva, and cultivate a steadfast belief therein.

This steadfast belief and its application at every moment to the varying circumstances in life would help in the easy shedding off of Karmas, and in the stoppage of fresh inflow and bondage of Karmas, and thus lead to ultimate freedom or Moksha A true believer would remain equable and unperturbed in the face of disease, distress, calamity or casualty He would ascribe it to karmic influence and remain at peace in mind and body He would entertain good thoughts and practise pure concentration of mind Discipline, austerity and renunciation would be pleasant, health-giving, and invigorating to the mind and the body He would develope his soul force, attain perfect self-realization, freedom from Karmic thraldom, or Moksha.

अनुसरतां पदमेतत्करम्बिताचारानित्यानिराभिमुखाः ।
एकान्ताविरातिरूपा भवति मुनीनामलौकिकी वृत्तिः ॥ १६ ॥

16 The life-routine of such saints as follow this path, as are ever averse to questionable conduct, and have adopted complete renunciation, is uncommon indeed.

Commentary.

The most direct, and the quickest path to Moksha is the adoption of the life-discipline of a saint Such a life-discipline is uncommon indeed. A saint has no attachment to, and no aversion for any thing or person He has no desire He has no property, no clothes, no house His only possession is a wooden bowl for water for cleaning the body when necessary, and a soft brush for removing insects when moving about, sitting or lying down. He foregoes for life the luxury of a bath, and would not sleep on a bed He lies down on the bare ground to give to the body the minimum rest required He takes food simply to sustain life, and such food, simple and pure, must not be specially prepared for him He takes it standing, off his hands He is occupied in the study of, and discourse upon the scriptures. He practises concentration of mind, with, a view to self realization.

बहुशः समस्तविरतिप्रदर्शितां यो न जातु गृह्णाति ।
तस्यैकदेशविरतिः कथनीयाऽनेन बीजेन ॥ १७ ॥

17. He who, in spite of repeated dissertations, is unable to accept the path of absolute renunciation, should in that event, be lectured upon partial renunciation.

Commentary.

He, who is not prepared to adopt the order of saints should be persuaded to enter the life of a virtuous house-holder, who practises partial renunciation, and gradually prepares himself for the higher orders

यो यतिधर्ममकथयन्नुपदिशति गृहस्थधर्ममल्पमतिः ।
तस्य भगवत्प्रवचने प्रदर्शितं निग्रहस्थानम् ॥ १८ ॥

18. The unwise (preceptor) who without discoursing upon the "order of saints" only lectures upon "order of the householder" is, according to the sayings of the worshipful, deserving of censure.

अक्रमकथनेन यतः प्रोत्सहमानोऽतिदूरमपि शिष्यः ।
अपदेऽपि संप्रतृप्तः प्रतारितो भवति तेन दुर्मतिना ॥ १९ ॥

19. Because, on account of the ill-regulated discourses of the unwise (preceptor), even the disciple, who had pitched up his resolution high, is made to content himself only with a low position and is thus misled

एवं सम्यग्दर्शनबोधचरित्रत्रयात्मको नित्यम् ।
तस्यापि मोक्षमार्गो भवति निषेव्यो यथाशक्ति ॥ २० ॥

20 And, for him also the three fold path of liberation, consisting of right belief, right knowledge, and right conduct, is to be constantly followed according to his capacity

Commentary

Jaina saints lead an ascetic life of complete renunciation and severe austerities. A layman though unable to follow the rigorous

code of the saint, must follow the rules of conduct so far as his capacity allows him to do so But he should not shrink from the three-fold path, and should not under-estimate his capacity He may adopt a milder discipline to prepare himself for the higher one The rules of religious conduct may thus be divided into those for saints and those for laymen.

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CHAPTER II

Right Belief

तत्रादौ सम्यक्त्वं समुपाश्रयणीयमखिलयत्नेन ।
तस्मिन् सत्येव यतो भवति ज्ञानं चारित्रं च ॥ २१ ॥

21. Again, one must, by all possible means, first attain right belief, because only on the acquisition thereof knowledge and conduct become (right)

Commentary

Right belief means true and firm conviction in the principles, arrived at after full consideration, in accordance with the laws of reasoning, from all possible and reasonable points of view The knowledge which a person possesses cannot be denominated right knowledge, unless it is preceded and accompanied by absolute conviction and firm belief And the conduct becomes Right Conduct when preceded and accompanied by Right Beliet and Right Knowledge

जीवाजीवादीनां तत्त्वानां सदैव कर्तव्यम् ।
श्रद्धानं विपरीताऽभिनिवेशविविक्तमात्मरूपं तत् ॥ २२ ॥

22 One should always have firm belief in Jiva, Ajiva, and the other principles, as they are, free from perverse notions It is the nature of the Self.

Commentary

From the practical point of view a right belief is a firm belief in the seven principles From the real point of view it is an inherent attribute of Jiva itself

The seven principles of Jainism solve all problems which agitate man's mind, such as, what substances the universe is composed

of, what are the natural qualities and functions of each of these substances, what is the reality of Jiva, why does it transmigrate, and how can it attain Nirvana, what am I, why am I here, what is to become of me, what is the reality of what I see around me, why is there pain and misery in the world, and how can they be got rid of, and how can happiness be attained ?

These may well be here described

1 Jiva has already been described in verses 9, 10, 11, 12, 13, 14 and 15 Religions differ widely in their conceptions in this respect The Chârvâka system propagated a sort of Epicurianism, under the conception that Jiva is a condition of matter, and that death is nothing but the separation of those material particles (earth, water, fire and air) which when combined in certain proportions formed the Jiva. Another religion teaches that Jiva is caged like a bird in the physical body, and can fly away, if this cage, the physical body, be broken Another says that Jiva has no separate identity, but is only a form and part of the one Almighty God Another maintains that Jiva is ever pure, and never became impure from any point of view Another again inculcates that Jiva is not an independent ego, but works under the directions of One God, and enjoys and suffers the fruits of his good or bad deeds under the decree of that God According to Jainism, Jiva substance is immaterial. Its differential attribute is consciousness This attribute is inseparable, and is always found in a Jiva in all its modified forms The degree of consciousness is always in proportion to its degree of purity from karmic contact It has a separate and independent individuality of its own, and is itself responsible for its advancement or fall It acts at its own will and the results of such acts, good or bad, automatically follow, without the intervention or decree of any God It is one inseparable substance composed of many attributes with their various conditions

There are various points of view from which we can classify Jivas One important classification is with reference to the degree of consciousness, belief, passionlessness, and spiritual happiness, evolved by it. There are 3 principal classes, here –

(*a*) Vahirâtmâ, (*b*) Antarâtmâ, (*c*) Parmâtmâ

(*a*) Vahirâtma is that Jiva (in whatever form of life it may be) which has such perverse knowledge that it cannot recognize itself as a pure soul. It has no idea of its own real self and considers the physical body in which it is imprisoned, and the surroundings and

environments of that body as its own Under this class come all those Jivas who have not acquired Right Belief.

(*b*) Antarátmá are those souls that have acquired Right Belief, and have come to realise their own identity and reality by having belief in the truth of the seven principles, and have made such progress in their conduct as is likely to lead to ultimate purity All right believers, householders or saints, come under this head. Such souls can only be found in the higher forms of life, where they possess the five senses of touch, smell, taste, hearing, seeing and the mind Such Jivas are found in human forms, among animals (possessed of the five senses and the mind) and amongst Hellish beings and Celestials These Antarátmás may again be divided into 3 sub-classes

(i) Those who have acquired right belief only, but do not possess sufficient control over the foreign leanings of the soul, to be able to follow the discipline laid down for a layman or saint

(ii) Those who have acquired right belief and have adopted the conduct of a lay person, and are called Shrávaks

(iii) Those that have acquired right belief and are engaged in austerities and other practices prescribed for saints

(*c*) Parmátmá is the pure Jiva free from all defects, omniscient, with infinite power and peacefulness. Such Jivas are of two kinds (a) Sakal (with body) called Arhat, the worshipful, and (b) Nikal *(without body) called Siddha, the Perfect The Arhats retain a few* external surroundings, which do not interfere with the inner realization of inherent attributes of a Jiva. Such surroundings are, mere connection with the material body, for a limited time in pleasant environments and in the highest social position, and some glorious paraphernalia brought together by the celestials for purposes of devotion and propagation of the Doctrines to all beings These outward surroundings are due to the operation of non destructive Karmas, which are in the process of shedding off

Nikal Parmatma has no connection whatever with a material body and has become essentially pure.

II. Ajiva or non-Jiva – All the other substances in the universe, besides, Jiva, are Ajiva or non-Jiva.

Ajiva includes 5 distinct substances (a) Pudgala, (b) Dharmástikáya, (c) Adharmástikáya (d) Ákashá, and (e) Kála.

(a) Pudgala, matter Its distinctive attributes are touch, taste smell, and colour. An atom forms the unit of this substance. In numbers it is infinite. An atom as conceived in modern science is

far grosser than the ultimate atom defined in Jainism and called Paramánu the indivisible, finest, and subtlest atom The combination of two or more atoms forms a Skandha, molecule In view of subtlety, or grossness the molecules of matter are divided into 6 classes (I) Sthoola-Sthoola, Solids, which can be pierced or cut through e.g stone, wood, paper, (2) Sthoola, liquids which rejoin when the separating cause is removed (3) Sthoola-Sukshma, molecules which are visible but cannot be grasped, not tangible, such as light, shade, (4) Sukshma-Sthoola, bodies which are not visible but are perceivable by other senses such as gases, sound (5) Sukshma, those which are not perceptible to sense, Karmic molecules (6) Sukshma-Sukshma is the indivisibly fine and subtle atom conceivable only by saints possessed of the highest visual knowledge

(*b*) Dharmástikáya This substance also is immaterial like Jiva. It is the substance, which helps motion It is one homogenous substance pervading throughout But for this substance (Dharma) the whole universe would be at a stand-still It is the principle of motion

(*c*) Adharmástikáya This substance is also immaterial Its differential attribute is, that it passively helps cessation of motion It is also all-pervading and co-extensive with Dharmástikáya in the Universe This also is of one continuous extent But for this substance, all things in the universe would be constantly moving

(*d*) Ákásha, Space This substance is also immaterial Its differential attribute is, that it offers space to all substances This substance also is of one continuous extent, is infinite and unbounded The part of this substance which pervades in the universe is called Lokákásha and that which pervades beyond the universe is called Alokákásha

(*e*) Kála, time This substance is also immaterial Its differential attribute is, that is helps change It covers every spatial unit. Each such part is called Kálánu, the atom-unit of time They are innumerable in number, and are equal to the spatial units of the universe

III Ásrava is the inflow of material karmic molecules towards the soul The vibrations of Jiva, through mind, body and speech occasion this inflow

IV Bandha is the bondage of Jiva by Karmic molecules Bandha is analysed into 4 divisions.

(*a*) Prakriti Bandha which has reference to the nature of the Karma bound up It is divided into 8 main classes.—

1 Jnánávarníya Karma. This obscures the attribute of omniscience It is due to this Karma that in different conditions and circumstances of life, Jiva exhibits a varying degree of knowledge. When the Jiva is rid of these material incumbrances, it regains its inherent quality of omniscience

2 Darshanávarníya Karma Contact with this Karma limits and reduces the inherent quality of Perfect Conation

3 Mohaníya This stands in the way of true realization of the Self, and keeps Jiva under the influence of illusion and passions

4 Antaráya It obstructs the attainment of infinite power The above four Karmas are called Ghateeya Karmas, because they injure the very essential qualities of Jiva

The other 4 karmas, which are distinguished by the class name Agháteeya, only act as handicaps to the attainment of the final goal, moksha The Arhat-pada, or Jivanmukta stage of evolution is reached on the riddance of the Ghateeya karmas The next and final stage is the Siddha-pada

5 Vedaníya karma Pleasure and pain is experienced as the result of this karma

6 Áyu-Karma Keeps the Jiva encased in the body for a definite term, and prevents it from attaining Liberation

7 Nám-Karma governs the form, dimensions, structure, strength etc , of the body, which a Jiva occupies

8 Gotra Karma determines the high and low position in life

(*b*) Pradesha Bandha has referenee to the molecular combination of karmic matter with Jiva, and varies with the intensity of the vibrations of mind, speech or body which brings it about

(*c*) Anubhága Bandha has reference to the strong or mild effect of Karma, which varies with the force of the passionate thought activity.

(*d*) Sthiti Bandha determines the period of time during which a karma remains bound with Jiva It varies with the intensity of the Kasháyas which give rise to it

V Samvara is the stoppage of the inflow of Karma

VI Nirjara is the shedding off of karmic matter by meditation, and self-concentration

VII Moksha is the absolute freedom from all contact with karmic matter. It is the condition of absolute purity of Jiva

A person who has acquired faith in the above seven principles should observe the eight rules of conduct discussed in the following

verses, which strengthen right belief and prevent deviation from the right path.

सकलमनेकान्तात्मकमिदमुक्तं वस्तुजातमखिलज्ञैः ।
किमु सत्यमसत्यं वा न जातु शङ्केति कर्तव्या ॥ २३ ॥

23. One should never entertain any doubt as to whether all these many-sided views of things proceeding from the omniscients, are true or untrue

Commentary

This is called Nishankita Anga The true believer must never be sceptical Our intellects are limited, our capacities are narrow and it is impossibe for us to realize the complete knowledge of everything that exists We have therefore to take many things on trust Inquiry should not be stifled but it should begin in a reverent manner With a firm belief in the truth, as laid down by the Lords of Wisdom, the earnest inquirer should proceed to investigate in a steady manner the real nature of the subjects of his inquiry, and light will come to him in fuller and fuller blaze, until he will himself enter the Hall of Wisdom, and see and know all

Belief must precede inquiry As a foundation for right belief, the Seeker after Truth should to the best of his ability and capacity apply his mental powers towards the understanding of the immediate truth of things near him, guided by the rules of common sense, logic and reasoning

इह जन्मनि विभवादीनमुत्र चक्रित्वकेशवत्वादीन् ।
एकान्तवाददूषितपरसमयानपि च नाकांक्षेत ॥ २४ ॥

24 The true believer should not desire worldy greatness in this life or for the position of a Chakravarti or Náráyana in the life hereafter, nor should he cling to other faiths, disfigured by the adoption of one-sided theories

Commentary

A true believer does not hanker after worldly pleasures and greatness He is enamoured of spiritual happiness, which is far beyond the gratification of senses

There is some truth in every religion The mistake, however is that partial truths are taken as whole truths. There is an undue clinging to one aspect of things and the other aspects are ignored and denied. A true believer does not obstinately stick to one-sided views. This is called Nikánkshita Anga

क्षुत्तृष्णाशीतोष्णप्रभृतिषु नानाविधेषु भावेषु।
द्रव्येषु पुरीषादिषु विचिकित्सा नैव करणीया ॥ २५ ॥

25. He should not exhibit a feeling of disgust at the various conditions caused by hunger, thirst, cold, heat, etc. or at the sight of excrement etc This is termed Nirvichkitsita Anga.

Commentary

A true believer realises the true nature of things as they are, and looks at everytning with a dispassionate attitude Physical conditions due to the operation of Karmas would induce in him a feeling of pity and not disgust He would try to help one who is in distress, and would not simply turn his back in disgust. Foul excretions are mere physical conditions of matter, brought about by natural causes He has no disgust for such conditions He would however take proper action as suits the occasion Cleanliness is a part of discipline

लोके शास्त्राभासे समयाभासे च देवताभासे।
नित्यमपि तत्त्वरुचिना कर्तव्यममूढदृष्टित्वम् ॥ २६ ॥

26 In this world, he who has faith in the Tattwas (the seven principles) should never have a superstitious belief in a fallacious scripture, an unreal doctrine, or a false deity.

Commentary

The true believer should keep his views ever clear, and uninfluenced by pseudo-scriptures, plausible theories, and misrepresented deities This is Amúdha Drishti Anga.

धर्मोऽभिवर्द्धनीयः सदात्मनो मार्दवादिभावनया।
परदोषनिगूहनमपि विधेयमुपबृंहणगुणार्थम् ॥ २७ ॥

27. To evolve the virtue of Upavrinhana, one should ever cultivate the true nature of Jiva by meditating upon tenderness etc , and should also try to cover the defects of others

Commentary

This is the 5th of the 8 pillars supporting right belief It is called Upavrinhana or Upaguhana

A right believer should evolve his spiritual nature by the contemplation and practice of the ten rules of piety namely, the highest forgiveness, tenderness, straight-forwardness, purity, truth, self-control, austerities, charity, non-attachment and chastity He should not have the habit of searching for and proclaiming the faults, defects and discrepancies of others He should, however, try his utmost to remove such shortcomings in a manner which may be best suited and least painful to the person concerned

कामक्रोधमदादिषु चलयितुमुदितेषु वर्त्मनो न्यायात् ।
श्रुतमात्मनः परस्य च युक्त्या स्थितिकरणमपि कार्यम् ॥ २८ ॥

28 In case of deviation from the path of righteousness, under the influence of anger, pride, the sexual passion etc , he should strengthen his own knowledge and that of others by argument

Commentary

Steadiness, sthitikarana-anga is the 6th pillar of right belief One should always drive away the inroads of scepticism on himself or others by constant reasoning and argument, and should never yield to sceptical thoughts

अनवरतमहिंसायां शिवसुखलक्ष्मीनिबन्धने धर्मे ।
सर्वेष्वपि च सधर्मिषु परमं वात्सल्यमालम्ब्यम् ॥ २६ ॥

29 One should ever cherish feelings of deep affection for religion, which brings about the treasure of spiritual happiness, and for the principle of non injury, and also for co religionists.

Commentary.

Vátsalya Ánga, is the 7th pillar of Right Belief.

आत्मा प्रभावनीयो रत्नत्रयतेजसा सततमेव ।
दानतपोजिनपूजाविद्यातिशयैश्च जिनधर्मः ॥ ३० ॥

30. One should ever make his own self radiant by the light of the three jewels, and should add to the glory of Jainism by exceptional charity, austerity, worship of Jina, the Conqueror, and by learning.

Commentary.

The three jewels are, as has already been said, right belief, right knowledge, and right conduct Prabhávana Anga is the 8th pillar of Right Belief

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CHAPTER III.

Right Knowledge

इत्याश्रितसम्यक्त्वैः सम्यग्ज्ञानं निरूप्य यत्नेन ।
आम्नाययुक्तियोगैः समुपास्यं नित्यमात्महितैः ॥ ३१ ॥

31. Those who have thus attained right belief mastered the system of Jaina Philosophy and the rules of logic, and are ever intent on self evolution, should devote themselves to the acquisition of right knowledge, after having understood it with diligence through scriptures, arguments, and contemplation.

Commentary.

Samyaktva, right belief has already been defined and explained at length in the preceding chapter In this chapter, the author deals with Samyak-Jnana Knowledge acquired previous to the attainment of Right belief could not be called Right knowledge

पृथगाराधनमिष्टं दर्शनसहभाविनोऽपि बोधस्य ।
लक्षणभेदेन यतो नानात्वं सम्भवत्यनयोः ॥ ३२ ॥

32. Although Right Knowledge is contemporaneous with Right belief, still it should be separately meditated upon because there is distinction between the two on account of their different characteristics.

Commentary.

Right belief and Right knowledge both are two distinct attributes of Jiva They respectively are obscured by two distinctive Karmas, wrong belief, mithyátya, and knowledge obscuring, Jnanavarana On the attainment of Right belief, the knowledge then existing becomes Right knowledge, but because of the existence of knowledge-obscuring karma in operation, it is not perfect. Therefore it is necessary to make constant endeavours for advancement of knowledge as long as omniscience is not evolved.

सम्यग्ज्ञानम् कार्यं सम्यक्त्वं कारणं वदन्ति जिनाः ।
ज्ञानाराधनमिष्टं सम्यक्त्वानन्तरं तस्मात् ॥ ३३ ॥

33. The Conquerors have called Right knowledge the effect and Right belief the cause Therefore, it is desirable to be striving after knowledge on attaining Right belief.

कारणकार्यविधानं समकालं जायमानयोरपि हि ।
दीपप्रकाशयोरिव सम्यक्त्वज्ञानयोः सुघटम् ॥ ३४ ॥

34. Although Right belief and Right knowledge are contemporaneous, there is yet a clear relation of cause and effect between them, just as there is between a lamp and its light.

Commentary

Lamp and light go together ; still the lamp precedes the light, and light cannot be said to precede the lamp In the same way there is the relation of cause and effect between Right belief and Right knowledge, though both are almost simultaneous Right knowledge cannot precede Right belief, and from this point of view Right knowledge is called the effect and Right belief the Cause.

कर्तव्योऽध्यवसायः सदनेकान्तात्मकेषु तत्त्वेषु ।
संशयविपर्ययानध्यवसायविविक्तमात्मरूपं तत् ॥ ३५ ॥

35 Effort should be made to understand the existing many-natured principles. Such knowledge free from doubt,

perversity, and vagueness, is really the very quality of the self.

Commentary.

From the practical point of view, continuous effort for the acquisition of knowledge of the existing truths is right knowledge, which must be free from doubt, perversity and vagueness

From the real point of view, such Right knowledge is the very attribute of the soul, and is exposed on removal of knowledge-obscuring Karma.

ग्रन्थार्थोभयपूर्णं काले विनयेन सोपधानं च ।
बहुमानेन समन्वितमनिह्नवं ज्ञानमाराध्यम् ॥ ३६ ॥

36. Let there be a devotion to knowledge, with a correct use of the words, with a full acquaintance of their meanings, with a combination of both, at proper times, with due respect, in proper manner, accompanied with great zeal and without concealment.

Commentary.

The 8 pillars of Right belief have been described in Chapter II Here are set out the 8 pillars of Right Knowledge

1 Grantha—Reading, writing and pronouncing every letter and word correctly

2. Artha—Understanding the meaning and full significance of words, phrases and the text

3 Ubhaya—Reading, writing and speaking with full and proper understanding of the import of what is read, written and spoken

4. Kálá—Observance of regularity, punctuality, and propriety of time Improper and unsuitable occasions should be avoided

5 Vinaya Reverent attitude

6. Sopadhána—Propriety of behaviour.

7 Bahumána - Zeal.

8 Aninhava—No Concealment of knowledge, or of its sources If knowledge is pursued in the manner stated above, it will be properly and progressively acquired and promulgated.

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CHAPTER III.

Right Conduct.

विगलितदर्शनमोहैः समंजसज्ञानविदिततत्त्वार्थैः ।
नित्यमपि निःप्रकम्पैः सम्यक्चारित्रमालम्ब्यम् ॥ ३७ ॥

37. Those who have got over wrong belief, have come to know the full significance of the Tattwas through accurate knowledge, and who are firm and unshakeable, must always follow Right Conduct.

Commentary

After right belief, and Right knowledge, the third, but the most important path to the goal of Moksha is Right Conduct, the three together forming what is collectively known as Ratna Traya, the "Jewels three" of Jainism Right belief and Right knowledge would not lead to Moksha, which is attainable only after the destruction of all karmic contact and this can only be accomplished through Right Conduct

नहि सम्यग्व्यपदेशं चरित्रमज्ञानपूर्वकं लभते।
ज्ञानानन्तरमुक्तं चारित्राराधनं तस्मात् ॥ ३८ ॥

38. Conduct which follows ignorance can never be designated as 'Right'', therefore, the acquisition of Right Conduct is lectured upon subsequent to "Knowledge".

Commentary

From the real point of view, Right Conduct is an inherent attribute of Jiva, in its pure condition From the practical point of view, the adoption of such rules of discipline, as restrain all censurable movements of speech, body and mind, as weaken and destroy all passionate activity and as lead to non-attachment and purity, mean and are included in Right Conduct

चारित्रं भवति यतः समस्तसावद्ययोगपरिहरणात्।
सकलकषायविमुक्तं विशदमुदासीनमात्मरूपं तत् ॥ ३९ ॥

39. Thus, by restraint of all censurable movements, is attained such clear and unattached conduct, as is above all passion. This is the very nature of the self.

हिंसातोऽनृतवचनात्स्तेयादब्रह्मतः परिग्रहतः।
कार्त्स्न्यैकदेशविरतेश्चारित्रं जायते द्विविधम् ॥ ४० ॥

40. As distinguished by total or limited abstinence from injuring, falsehood, theft, unchastity, and worldly attachment, Conduct is of two kinds.

Commentary

Conduct from the practical point is Full, when there is total abstention from the 5 faults stated above This is practised by the saints and is called Maha-vrata

It is Partial when such abstention is limited This is the layman's discipline and is termed Anuvrata

निरतः कार्त्स्न्यनिवृत्तौ भवति यतिः समयसारभूतोऽयम्।
या त्वेकदेशविरतिर्निरतस्तस्यामुपासको भवति ॥ ४१ ॥

41. When engaged in complete abstention one becomes a saint, the personification of pure Jiva. He who is engaged in partial restraint only, would be a disciple.

आत्मपरिणामहिंसनहेतुत्वात्सर्वमेव हिंसैतत्।
अनृतवचनादि केवलमुदाहृतं शिष्यबोधाय ॥ ४२ ॥

42. All this indulgence is "Himsa" because it injures the real nature of Jiva Falsehood, etc, are only given by way of illustration, for the instruction of the disciple.

यत्खलु कषाययोगात्प्राणानां द्रव्यभावरूपाणाम्।
व्यपरोपणस्य करणं सुनिश्चिता भवति सा हिंसा ॥ ४३ ॥

43. Any injury whatsoever to the material or conscious vitalities caused through passionate activity of mind, body or speech is Himsa, assuredly.

Commentary

Under the influence of passion, a person injures the natural purity of Jiva; and, as a result of the working of the passions, he loses his life-forces, or life itself, and similarly, causes pain to others, or even the deprivation of vitalities or of life itself

Passion is thus the moving cause which leads to Himsa.

The word Práṉa means vitality, It is of two kinds Bháva Práṉa, conscious vitalities, are the attributes of Jiva such as consciousness, peacefulness, happiness, power *viz*, Dravya Práṉa are material vitalities They are 10, the 5 senses of touch, taste, smell, sight and hearing, the three forces of body, speech, and mind, and breathing and age The conscious vitalities are possessed by all

Jivas alike, With reference to the possession of material vitalities Jivas differ and are divided into the following six classes.

1 Ekendriya, one-sensed, such as earth-bodied, fire bodied, air-bodied, vegetable-bodied They have 4 vitalities, age, breathing, body force, and sense of touch

2 Dvendriya, two-sensed, such as worms, conch, shell. These have 6 vitalities, the previous four, and speech-force and sense of taste,

3 Treendriya, three-sensed, *e g*, bug, ant, scorpion, lice They have 7 vitalities, sense of smell is added to the above six

4 Chaturendriya, four-sensed, *e g*, wasp, moth, fly, bee They possess the sense of sight also besides the above 7, and have thus eight vitalities

5 Panchendriya Asaini Irrational, five sensed, such as a kind of serpent found in water They have nine vitalities, the sense of hearing being added to the preceding eight They are rarely found

6 Panchendriya, Saini Rational five-sensed They include hellish, celestial and human beings, beasts, birds, fowl fishes, serpents, etc, They have ten vitalities, mind-force being added to the above nine

Influenced by passion, one injures his own conscious vitalities as well as the material ones, he may further injure the vitalities of others Passion thus necessarily leads to Himsa

अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति ।
तेषामेवोत्पत्तिर्हिंसेति जिनागमस्य संक्षेपः ॥ ४४ ॥

44. Assuredly, the non appearance of attachment and other (passions) is Ahimsa, and their appearance is Himsa. This is a summary of the Jaina Scripture

युक्ताचरणस्य सतो रागाद्यावेशमन्तरेणाऽपि ।
न हि भवति जातु हिंसा प्राणव्यपरोपणादेव ॥ ४५ ॥

45 There never is Himsa when vitalities are injured, if a person is not moved by any kind of passions and is carefully following Right Conduct

Commentary.

A saint duly observing the rules of conduct walks along, carefully looking ahead, and intent on avoiding injury to the crawling

creatures If by chance any insect is then injured or trampled under foot, he will not be responsible for Himsa.

व्युत्थानावस्थायां रागादीनां वशप्रवृत्तायाम् ।
म्रियन्तां जीवो मा वा धावत्यग्रे ध्रुवं हिंसा ॥ ४६ ॥

46 And, if one acts carelessly, moved by the influence of passions, there certainly advances Himsa in front of him whether a living being is killed or not.

यस्मात्सकषायः सन् हन्त्यात्मा प्रथममात्मनाऽऽत्मानम् ।
पश्चाज्जायेत न वा हिंसा प्राण्यन्तराणां तु ॥ ४७ ॥

47 Because under the influence of passion, the person first injures the self, through the self, whether there is subsequently an injury caused to another being or not.

Commentary.

If a person actuated by passion runs on carelessly, with no thought of avoiding injury, he would be liable for Himsa, whether any living being is killed or not, in as much as he has certainly injured his own conscious vitalities

हिंसायामविरमणं हिंसोपरिणमनमपि भवति हिंसा ।
तस्मात् प्रमत्तयोगे प्राणव्यपरोपणं नित्यम् ॥ ४८ ॥

48. The want of abstinence from Himsa, and indulgence in Himsa, both constitute Himsa, and thus whenever there is careless activity of mind, body, or speech, there always is injury to vitalities

Commentary

Whenever there is passionate and careless thought activity there is Himsa, most certainly, because injury is caused to one's own vitalities He who has not taken a vow of Ahímsa, must necessarily have an inclination towards Himsa, whether he indulges in it or not. This attitude makes him liable for Himsa

सूक्ष्मापि न खलु हिंसा परवस्तुनिबन्धना भवति पुंसः ।
हिंसायतननिवृत्तिः परिणामविशुद्धये तदपि कार्या ॥ ४९ ॥

49 A mere contact with external objects, will not make a person guilty of Himsa. Even then, for the purification of thought, one ought to avoid external causes leading to Himsa.

Commentary

This is caution and admonition, conveyed to those extremists who would not dissuade one from contact with worldly objects, in the belief that if one's own thoughts are pure, unalloyed and unattached, nothing external can affect him prejudicially. This is a mistake There always is a possibility of fall, and all temptations should be avoided

Mere possession of a sword would not make one guilty of Himsa-Such possession, however, affords a likely opportunity for an injurious use of the sword Therefore to prevent all possibility of dis position to injure, one should not entertain desire for possession of such objects as are likely to cause injury

निश्चयमबुध्यमानो यो निश्चयतस्तमेव संश्रयते।
नाशयति करणचरणं स बहिः करणालसो बालः ॥ ५० ॥

50 He, who, ignorant of the real point of view, takes shelter therein in practice, is a fool, and being indifferent to external conduct, he destroys all practical discipline

Commentary.

One who has not grasped the full significance of the real point of view, but thinks that he has understood it, or acts under the illusion that Jiva is always pure, is neither the doer nor enjoyer of Karmas, and has no concern with the activities of mind, body and speech, lives a wanton life and altogether ignores all rules of conduct whether for saints or laymen Such a misguided person is constantly guilty of Himsa, because he never attempts the riddance of passions and sense-desires

The real point of view is meant only for meditation of the pure self, and self-realization When not engaged in Self-meditation, the activities of mind, speech and body should be guided and controlled by the prescribed rules of discipline, and one should follow the practical point of view

अविधायाऽपि हि हिंसां हिंसाफलभाजनं भवत्येकः।
कृत्वाऽप्यपरो हिंसां हिंसाफलभाजनं न स्यात् ॥ ५१ ॥

51. **One who does not actually commit Himsa, becomes responsible for the consequences of Himsa; and another who actually commits Himsa, would not be liable for the fruit of Himsa.**

Commentary.

All depends on the nature and intensity of thought and intention If one is ever thinking of causing harm to another, he is guilty even though he does not actually cause any injury, and another who intent upon not causing any injury, becomes the unconscious instrument of Himsa, would not be penalised for such a result A burglar who fails in robbing an honest citizen is punished as a felon, and a surgeon, even though his patient may die during an operation skilfully performed, with all attention, is not responsible for such death

एकस्याल्पा हिंसा ददाति काले फलमनल्पम् ।
अन्यस्य महाहिंसा स्वल्पफला भवति परिपाके ॥ ५२ ॥

52. To one, trifling Himsa brings in time serious result; to another grievous Himsa at time of fruition causes small consequence.

Commentary.

The degree of Himsa varies with the motive which causes it The building of a temple may occasion injury to innumerable beings, but the person who builds carefully with compassionate attention commits only such Himsa as is unavoidable

Again, take the cause of what we call a sportsman, who goes out hunting for the sake of pleasure only He pursues a timid innocent deer, who runs about among bushes and fields for shelter. Yet the hunter bent on killing the inoffensive creature relentlessly follows him on, and utters a shout of triumph when he overtakes and kills him He seizes his dead body and gloats in the thought of having a delicious dish of venison in the company of friends, and a deer's skin for decoration and other uses

The amount of evil Karma generated and acquired by the temple builder, is much less than what the hunter becomes responsible for, though the former has killed living beings beyond reckoning, and the latter only one. The reason is the comparative degree of passion which actuates the action.

एकस्य सैव तीव्रं दिशति फलं सैव मन्दमन्यस्य ।
व्रजति सहकारिणोरपि हिंसा वैचित्र्यमत्र फलकाले ॥ ५३ ॥

53. Even when simultaneously committed by two persons the same Himsa at the time of fruition, curiously enough, causes severe retribution to one, and a mild one to another.

Commentary

One goes out to kill another, and takes his servant with him. Both master and servant join the murder The master all along feels an excitement, pleasure, and satisfaction in having got rid of one whom he hated. The servant, however, for fear of losing his job unwillingly joins the master in the foul deed, and all along regrets, curses himself and repents for his weakness in serving such a master, and in joining such a foul deed Both are equally guilty, but the degree of culpability varies because of the degree of evil intentions entertained by them The master will bind karmas, sterner, grosser, of greater intensity, and of longer duration than those which will bind the servant In effect the same Himsa committed by both, will affect them differently.

प्रागेव फलति हिंसाऽक्रियमाणा फलति फलति च कृताऽपि।
आरभ्य कर्तुमकृताऽपि फलति हिंसानुभावेन ॥ ५४ ॥

54 Because of intention, Himsa is culpable sometimes before it is committed, sometimes at the time of commission, sometimes even after it has been committed, and sometimes for attempt to commit it, even when it is not committed, because of the intention to commit Himsa.

Commentary

A person has been contemplating and devising schemes to commit murder, but for some reason is incapacitated from carrying out his intention, another commits murder, a third commits murder, and thereafter continues to gloat over his act, and a fourth attempts but fails in the attempt to murder All the four are culpable, and have to suffer for Himsa. It is the intention which makes one culpable.

एकः करोति हिंसां भवन्ति फलभागिनो बहवः ।
बहवो विदधति हिंसां हिंसाफलभुग्भवत्येकः ॥ ५५ ॥

55. Himsa is committed by one, and there are many who suffer the consequences, many commit Himsa, and only one suffers the consequence for Himsa.

Commentary.

A person commits murder The many persons who look approvingly on, take interest in and applaud the deed, have to suffer the consequences thereof. Again a whole army fights and kills, but the responsibility for all the carnage committed under his orders lies with the king.

कस्यापि दिशति हिंसा हिंसाफलमेकमेव फलकाले ।
अन्यस्य सैव हिंसा दिशत्यहिंसाफलं विपुलम् ॥ ५६ ॥

56. Himsa gives to one at the time of fruition, the consequence of Himsa only, to another that same Himsa gives considerable Ahimsa reward

Commentary.

A number of persons happen to witness lynching by a mob One of them sympathises with the victim and puts forth his best efforts to save him from the fury of the assailants. Another excites and encourages the mob in the lynching The latter is guilty of Himsa, and the former acquires the merit of Ahimsa

हिंसाफलमपरस्य तु ददात्यहिंसा तु परिणामे ।
इतरस्य पुनर्हिंसा दिशत्यहिंसाफलं नान्यत् ॥ ५७ ॥

57. In result, Ahimsa gives to one the consequence of Himsa; to another Himsa gives the benefit of Ahimsa. It is not otherwise

Commentary.

A person protects and saves an innocent victim of oppression Another declaims against this act of Ahimsa, and wishes that the victim were not so protected and saved. By such thought he becomes liable for Himsa

Again if the person who interferes to protect and save an innocent victim fails in his attempt, he would acquire the merit of Ahimsa, though Himsa has been caused by some one else.

इति विविधभङ्गगहने सुदुस्तरे मार्गमूढदृष्टीनाम्।
गुरवो भवन्ति शरणं प्रबुद्धनयचक्रसञ्चाराः ॥ ५८ ॥

58. In this forest of various points of view, difficult to be traversed, only the masters who have a thorough acquaintance with the application of different view-points, can help those who are ignorant of the Path.

अत्यन्तनिशितधारं दुरासदं जिनवरस्य नयचक्रम्।
खण्डयति धार्यमाणं मूर्धानं झटिति दुर्विदग्धानाम् ॥ ५६ ॥

59. The wheel of Jain view-points, extremely sharp-edged, and difficult to be warded off, would, when used by misguided intellects, cut off (their) heads, quickly

अवबुध्य हिंस्यहिंसकहिंसा हिंसाफलानि तत्त्वेन।
नित्यमवगूहमानैर्निजशक्त्या त्यज्यतां हिंसा ॥ ६० ॥

60. Having thus correctly understood what is meant by Himsa, its consequence, its victim, and its perpetrator, persons who embrace (the doctrine) should always avoid Himsa, to the best of their capacity.

मद्यं मांसं क्षौद्रं पञ्चोदुम्बरफलानि यत्नेन।
हिंसाव्युपरतिकामैर्मोक्तव्यानि प्रथममेव ॥ ६१ ॥

61. Those who desire avoiding Himsa, should, first of all take care to renounce wine, flesh, honey, and the five Udumbar fruits

Commentary

The five Udumbar trees are Gular, Anjeera, Banyan, Peepal, and Pákar, all belonging to the fig class.

मद्यं मोहयति मनो मोहितचित्तस्तु विस्मरति धर्मम्।
विस्मृतधर्मा जीवो हिंसामविशङ्कमाचरति ॥ ६२ ॥

62. Wine stupifies the mind, one whose mind is stupified forgets piety; and the person who forgets piety commits Himsa without hesitation.

रसजानां च बहूनां जीवानां योनिरिष्यते मद्यम् ।
मद्यं भजतां तेषां हिंसा संजायतेऽवश्यम् ॥ ६३ ॥

63 And wine is said to be the birth-place of many creatures which are generated in liquor, those who are given up to wine, necessarily commit Himsa.

अभिमानभयजुगुप्साहास्यारतिशोककामकोपाद्याः ।
हिंसायाः पर्यायाः सर्वेऽपि च शरकसन्निहिताः ॥ ६४ ॥

64 Pride, fear, disgust, ridicule, ennui, grief, sex-passion, anger, etc, are forms of Himsa, and all those are concomitants of wine

न विना प्राणविघातान्मांसस्योत्पत्तिरिष्यते यस्मात् ।
मांसं भजतस्तस्मात्प्रसरत्यनिवारिता हिंसा ॥ ६५ ॥

65 Flesh cannot be procured without causing destruction of life, one who uses flesh, therefore commits Himsa, unavoidably

यदपि किल भवति मांसं स्वयमेव मृतस्य महिषवृषभादेः ।
तत्रापि भवति हिंसा तदाश्रितनिगोतनिर्मथनात् ॥ ६६ ॥

66. If the flesh be that of a buffalo, ox, etc., which has died of itself, even then Himsa is caused by the crushing of creatures spontaneously born therein.

आमास्वपि पक्वास्वपि विपच्यमानासु मांसपेशीषु ।
सातत्येनोत्पादस्तज्जातीनां निगोतानाम् ॥ ६७ ॥

67. Whether pieces of flesh are raw, or cooked, or in the process of cooking, spontaneously-born creatures of the same genus are constantly being generated there.

Commentary.

Here the word Nigota means such mobile creatures which are spontaneously born in large numbers in decaying matter, solid or liquid.

आमां वा पक्वां वा खादति यः स्पृशति वा पिशितपेशीम् ।
स निहन्ति सततनिचितं पिण्डं बहुजीवकोटीनाम् ॥ ६८ ॥

68 He who eats, or touches, a raw, or a cooked piece of flesh, certainly kills a group of spontaneously-born creatures constantly gathering together.

मधुशकलमपि प्रायो मधुकरहिंसात्मकं भवति लोके ।
भजति मधुमूढधीको यः स भवति हिंसकोऽत्यन्तम् ॥ ६९ ॥

69 Even the smallest drop of honey in the world very often represents the death of bees, the fool who uses honey is a great destroyer.

स्वयमेव विगलितं यो गृह्णीयाद्वा छलेन मधु गोलात् ।
तत्रापि भवति हिंसा तदाश्रयप्राणिनां घातात् ॥ ७० ॥

70. Even if one uses honey which has been obtained by some trick from honey comb, or which has itself dropped down from it, there is Himsa in that case also, because of the destruction of creatures of spontaneous birth born there.

मधु मद्यं नवनीतं पिशितं च महाविकृतयस्ताः ।
वल्भ्यन्ते न व्रतिना तद्वर्णा जन्तवस्तत्र ॥ ७१ ॥

71. Honey, wine, butter, and flesh are extreme fermentations. Those with vows would not eat them Therein (are born) creatures of the same genus.

योनिरुदुम्बरयुग्मं प्लक्षन्यग्रोधपिप्पलफलानि ।
त्रसजीवानां तस्मात्तेषां तद्भक्षणे हिंसा ॥ ७२ ॥

72. The two Udumbaras (Gular and fig) and fruits of Pipal, Pakar, and Banyan are birth places of mobile beings. Therefore Himsa of those creatures is caused by eating them.

यानि तु पुनर्भवेयुः कालोच्छिन्नत्रसानि शुष्काणि ।
भजतस्तान्यपि हिंसा विशिष्टरागादिरूपा स्यात् ॥ ७३ ॥

73. Again, if they, the above five fruits be dry, and free from mobile beings, on account of efflux of time, even then in using them there is Himsa, caused by the existence of an excessive desire for them.

Commentary.

A person would not even think of eating such prohibited things, unless he has strong desire for them, and one who has a strong uncontrollable desire is certainly injuring his pure character, and is likely to be tempted into the use of the forbidden things. The practice of drying vegetables for use is reprehensible, because of the strong desire for the thing itself

अष्टावनिष्टदुस्तरदुरितायतनान्यमूनि परिवर्ज्य ।
जिनधर्मदेशनाया भवन्ति पात्राणि शुद्धधियः ॥ ७४ ॥

74 Those pure intellects, who renounce the above eight things, which cause painful and insufferable calamity, render themselves worthy of Jain discipline

धर्ममहिंसारूपं संश्रृण्वन्तोऽपि ये परित्यक्तुम् ।
स्थावरहिंसामसहास्त्रसहिंसां तेऽपि मुञ्चन्तु ॥ ७५ ॥

75. Those who, even after listening to the doctrine of Ahimsa, are not able to renounce the Himsa of immobile beings, should at least give up the Himsa of mobile beings

कृतकारितानुमननैर्वाक्कायमनोभिरिष्यते नवधा ।
औत्सर्गिकी निवृत्तिर्विचित्ररूपापवादिकी त्वेषा ॥ ७६ ॥

76. Renunciation of nine-fold commission, by self, through agent, and approval, by body, speech, and mind, is

Perfect Renunciation (Autsargiki Nivritti) Imperfect renunciation (Apavadiki Nivritti) is of various kinds.

Commentary.

One, who has perfectly renounced Himsa, will not utter a word which is likely to give pain to another, will not do any act which may cause injury to another, will not harbour any thoughts prejudicial to another, will not make anybody else utter words likely to cause pain to another, nor commit acts likely to injure another, nor entertain feelings of ill-will towards another, and will not approbate or encourage others who by words, deeds, or thought cause pain to another

This nine-fold renunciation is Perfect Renunciation If the renunciation is limited in respect of mobile, or immobile, or of any one or more of the nine kinds of commission, it would be Imperfect

स्तोकैकेन्द्रियघाताद्गृहीणाम् सम्पन्नयोग्यविषयाणाम् ।
शेषस्थावरमारणविरमणमपि भवति करणीयम् ॥ ७७ ॥

77 Householders possessed of appropriate articles of enjoyment have to injure a limited number of one-sensed beings. They should desist from causing destruction of other immobile beings

Commentary

Jainism is a practical religion, and consistent with temporal activity and prosperity It does not inculcate laziness, or inertness It is not the fatalism of the idle do nothing-fellow Jainism teaches a self imposed discipline, with due regard to one's own capacities and surroundings What it does lay stress upon is the indisputable principle that one should never act negligently, unnecessarily, without any sense of responsibility It requires one not to incur the easily avoidable sin of indulging in unnecessary or thoughtless acts, harmful to self and to others With this one principle in view, a householder may engage in all proper pursuits of a business life

अमृतत्वहेतुभूतं परममहिंसारसायनं लब्ध्वा ।
अवलोक्य बालिशानामसमञ्जसमाकुलैर्न भवितव्यम् ॥ ७८ ॥

78. Those who have been impressed with the highest Ahimsa-elixir, which leads to immortality, should not be distressed on seeing the improper behaviour of the ignorant.

सूक्ष्मो भगवान् धर्मो धर्मार्थं हिंसने न दोषोऽस्ति ।
इति धर्ममुग्धहृदयैर्न जातु भूत्वा शरीरिणो हिंस्याः ॥ ७९ ॥

79. "Sacred religion is very subtle, and there is no wrong in committing Himsa for the sake of religion." (People) should not allow themselves to be thus deceived in the name of religion, and should never kill embodied beings.

धर्मो हि देवताभ्यः प्रभवति ताभ्यः प्रदेयमिह सर्वम् ।
इति दुर्विवेककलितां धिषणां न प्राप्य देहिनो हिंस्याः ॥ ८० ॥

80. Never entertain the wrong idea that religion flourishes through gods, and that therefore everything may be offered to them. Do not kill embodied beings, under such perverted judgment.

Commentary

It is a perverse notion that religion sanctions Himsa, or that the gods are pleased at sacrifices of living beings offered in their name. Gods are good, and religion is peacegiving, and can never encourage or sanction what gives pain to a living being

पूज्यनिमित्तं घाते छागादीनां न कोऽपि दोषोऽस्ति ।
इति संप्रधार्य कार्यं नाऽतिथये सत्त्वसंज्ञपनम् ॥ ८१ ॥

81. Animals should not be killed for guests in the belief that there is no harm in killing goats, etc., for the sake of persons deserving respect

बहुसत्त्वघात-जनितादशनाद्वरमेक-सत्त्वघातोत्थम् ।
इत्याकलय्य कार्यं न महासत्त्वस्य हिंसनं जातु ॥ ८२ ॥

82. With the idea that a meal prepared from the slaughter of one livingbeing is preferable to that produced by

the destruction of many lives, one should never kill a living being of a higher grade.

Commentary.

In these 4 verses, the author meets the various excuses which are adopted by flesh-eaters.

Killing of animals for the sake of sacrifices, for the entertainment of guests or persons of rank, has been deprecated in verses 79, 80, and 81. In verse 82, the author meets another argument which is sometimes raised Some people urge that the Jainas believe that there is life in all vegetables, and further that there are innumerable, and even infinite Jivas in some vegetables Vegetable food would therefore lead to the killing of innumerable lives, and it would be preferable to kill one animal for food rather tl an cut up and cook a number of vegetables This argument is misleading and false It ignores the fact that the body of an animal has innumerable mobile and immobile beings therein The presence of innumerable amæbæ in a drop of blood is a matter which has been proved to demonstration by science microscopic examinations also show the presence of infinite germs in fæces, urine, and in all parts of the body Thus there is comparatively speaking the least Himsa in injuring the motionless one-sense living beings belonging to the vegetable kingdom The higher the number of vitalities possessed by a Jiva, the greater is the Himsa in killing it

रक्षा भवति बहूनामेकस्यैवास्य जीवहरणेन।
इति मत्वा कर्तव्यं न हिंसनं हिंस्रसत्वानाम्॥ ८३॥

83. Beings which kill others should not be killed in the belief that the destruction of one of them leads to the protection of many others

Commentary.

This plausible argument is often raised by sportsmen. They defend hunting on the ground that by doing so they protect humanity from the ravages of ferocious animals The wanton shooting of birds and fowls, of pig and fox, of deer and rabbit, and fishing are obviously indefensible Lion hunt is a pastime The hunters go in large parties for the excitement of sport, and not for freeing mankind from the possible attack of the lion In fact, the poor lion is beaten and brought out from his seclusion for being shot at for the

fun of the big men who level their guns at him from a safe distance and take pleasure in watching his death agonies The rare case of a person going out to kill a man-eating tiger now requires to be discussed In his case also, it may safely be said that the feelings which actuate him are the hope of a reward, praise, renown, the expectation of being called a bold man, and excitement of sport, rather than the pure desire of saving his fellow men The argument is, in fact, an apology and an excuse

To proceed further

You cannot make some happy by destroying others. The feelings of enmity, hostility, and revenge are the cause of pain and misery, dread and fear It has been known that serpents and tigers have approached and gone past the saintly ascetics who, wrapped up in their meditations had in them no fear of, and no hostility towards them The serpent or the tiger attacks man, not because, as is wrongly supposed, it is his nature to do so, but because it apprehends harm from man and strikes in self-defence If man, the most intelligent of all creatures, himself cast aside all fear and looked at a serpent or a tiger fearlessly, eye to eye, it would simply be magnetised or hypnotised, would obey his will and never think of injuring him. This is the scientific explanation of the miraculous fact that tigers and serpents, bears and scorpions, crawled at the blessed feet of the Munis and Rishis of yore

बहुसत्त्वघातिनोऽमी जीवन्त उपार्जयन्ति गुरु पापम् ।
इत्यनुकम्पां कृत्वा न हिंसनीयाः शरीरिणो हिंस्राः ॥ ८४ ॥

84 "These kill many lives, and accumulate grave sin"

Doing this act of mercy, those who injure others should not be killed.

Commentary.

This is also a fallacious argument Killing does not mean an extinction of life for ever The only way to stop the accretion of bad karmas is by self-restraint Loss of life is only a loss of the opportunities for spiritual advancement. By killing such living beings, you incur sin, and retard the spiritual progress of yourself and of those whom you kill.

बहुदुःखाः संज्ञपिताः प्रयान्ति त्वचिरेण दुःखविच्छित्तिम् ।
इति वासनाकृपाणीमादाय न दुःखिनोऽपि हन्तव्याः ॥ ८५ ॥

85. "Those in great suffering will on being killed soon obtain relief from agony." Do not even kill the distressed one by having grasped the sword of such misconception.

Commentary.

The wrong notion that by killing a dog, or a horse, permanently disabled, or suffering from incurable wounds, you would relieve him of his pain, and would thus do good to him is very commonly prevalent In Egypt, some people considered it a pious religious duty to stab their old parents to death, in the belief that by doing so, they relieved them of the miseries and infirmities of old age This false belief arises from an ignorance of the law of Karma The pain and suffering which a living being, has to endure and go through is inevitable, and a necessary consequence There is no possible escape from it. It must be undergone now, or hereafter, in this life or the next The bad Karmas which bring it about must be worked out You cannot reduce the effect of Karmas The chief influencing cause in the killing is that you cannot bear to see the misery of the suffering living being and wish to put an end to the disagreeable sight or the piteous moans by the cheap process of killing him outright Such an act is Himsa It is wrongly called and believed to be an act of mercy or commiseration One may well help the distressed by nursing or helping otherwise Veterinary hospitals should take as much care of the sub-human class, as other hospitals do for humanity All hospitals should be free There should be no fee charged for medicine, attendance, or surgical operations. This is the primary duty of individual citizens, municipal corporations, and of the State. Its neglect is a culpable omission.

कृच्छ्रेण सुखावाप्तिर्भवन्ति सुखिनो हताः सुखिन एव ।
इति तर्कमण्डलाग्रः सुखिनां घाताय नादेयः ॥ ८६ ॥

86 It is difficult to obtain happiness. The happy shall, if killed, continue to be happy. Do not please adopt the weapon of this (false) reasoning for killing those who are happy.

Commentary

Happiness and misery depend upon one's own acts and thoughts. We cannot make the happy state, one is in, continue by killing him. Cessation of one form of existence does not mean the wiping out of

all evil Karmas previously acquired, and the continuance of the good Karmas in operation at the time he is killed.

उपलब्धिसुगतिसाधनसमाधिसारस्य भूयसोऽभ्यासात् ।
स्वगुरोः शिष्येण शिरो न कर्तनीयं सुधर्ममभिलषता ॥ ८७ ॥

87. A disciple desirous of piety should not cut off the head of his own preceptor when he, by means of constant practice, has attained such perfection of concentration, as leads to a good condition of life.

Commentary

Here is another illustration of Himsa committed by misguided fanatics in the name of religion. Some persons believe that if the soul of a person in deep concentration and thus in close communion with the super-soul, is separated from the body while in that condition, he will attain ever-lasting bliss This is a false belief

The person in concentration, may, if he is sufficiently spiritually advanced, continue the concentration throughout and enjoy the bliss of communion If he is not so advanced, death can not add to his spiritual advancement The killing is not only useless, but positively harmful as bringing evil Karmas in bondage

धनलवपिपासितानां विनेयविश्वासनाय दर्शयताम् ।
झटिति घटचटकमोक्षं श्रद्धेयं नैव खारपटिकानाम् ॥ ८८ ॥

88 Do not believe in the doctrine of "pot-breaking immediate salvation" *inculcated* by Kharpatikas, *impelled by* their thirst for small riches; into inducing such belief in their pupils

Commentary.

The sect of Kharpatikas now extinct, believed that the soul was imprisoned in the body, just like a light covered by a pot. When the pot is broken, the light becomes free and spreads out in all directions The body being destroyed the soul would be free This doctrine was inculcated by wicked priests in order to get rid of their votaries who stayed with them, and whose belongings were on their death likely to come into possession of the priests. Much crime was once committed in the name of religion, and the unsuspecting credulity of ignorant people was exploited by criminal sophists

दृष्ट्वा परं पुरस्तादशनाय क्षामकुक्षिमायान्तम् ।
निजमांसदानरभसादालभनीयो न चात्मापि ॥ ८९ ॥

89. One should not kill himself by zealously giving one's own flesh as food to another starving person, seen approaching in front

Commentary.

Self-sacrifice, literally speaking, was also at one time considered an act of religious piety, It is undoubtedly Himsa Attempt at suicide is a criminal offence

को नाम विशति मोहं नयभङ्गविशारदानुपास्य गुरून् ।
विदितजिनमतरहस्यः श्रयन्नहिंसां विशुद्धमतिः ॥ ९० ॥

90. What person is there who, having a clear intellect, having served teachers well-versed in the various points of view, having realized the essence of the Jaina religion and having adopted Ahimsa, would yield to the delusions (set forth above.)

Commentary

Verses 43 to 90 deal with Ahimsa It is either Autsargiki Nivritti, or Apavadiki Nivritti Autsargiki is defined in verse 76, as complete Ahimsa in 9 ways, by self, through another, or by approbation, and in each case through mind, body, or speech That which is not complete, is Apavadiki, and its degrees and forms are innumerable, varying from the slightest to that which just falls short of being complete

Himsa is also classified as Samkalpi or Arambhi Samkalpi is what which is committed with the sole intention of Himsa, without any justifying reason whatsoever behind it Arambhi is committed unavoidably, by house-holders in the performance of various duties and occupations Saint Amitgati, an Acharya contemporary with Saint Amrit Chandra the author of this book, in the 6th Chapter of Shrávakáchára says –

हिंसा द्वेधा प्रोक्तारम्भानारम्भजत्वतो दक्षैः ।
गृहवासतो निवृत्तो द्वेधाऽपि त्रायते तां च ॥ ६ ॥
गृहवाससेवनरतो मन्दकषायः प्रवर्तितारम्भः ।
आरम्भजां स हिंसां शक्नोति न रक्षितुं नियतम् ॥ ७ ॥

Himsa has, by the learned, been said to be of two kinds, Árambhaja, arising from occupations, and Anárambhaja, not due to any occupation He who has renounced the life of a householder, certainly avoids both kinds One with mild passion, while living the life of a house-holder, cannot of course avoid Árambhaja Himsa when performing various occupations

Hunting, offering animal sacrifices, killing for food, amusement or decoration are illustrations of Anârambhi or Samkalpi Himsa, which may be translated as " Intentional Injury." It can be avoided by every thinking person without any difficulty or harm to himself.

Árambhi Himsa may be sub-divided as Udyami, Grahârambhi, and Virodhi Udyami is Himsa unavoidably committed in the exercise of one's profession Permissible professions are of 6 kinds, *viz.*, (1) the profession of a soldier, असि, (2) the profession of a writer, मसि (3) that of agriculture कृषि (4) trade वाणिज्य, (5) industry शिल्प. (6) art विद्या.

Gráh-Árambhi Himsa is that which is unavoidably committed in the performance of necessary domestic purposes, such as preparation of food, keeping the house, body, and clothes clean, construction of buildings, wells, gardens, and keeping cattle

" Virodhi " is Himsa unavoidably committed in defence of person and property, against thieves, robbers, dacoits, assailants, and enemies, in meeting their aggression, and in causing the least possible injury, necessary in the circumstances, in which one may find himself.

The cases discussed in verses 79 to 89 are all covered by Samkalpi Himsa and have no concern with Árambhi Himsa or any of the 3 kinds set out above

One who has renounced all household connection and has adopted the discipline of a saint, practises complete Ahimsa A true believer in the householder's stage, abstains from Samkalpi Himsa, but is unable to abstain from Árambhi, although he tries his best to avoid it as far as possible, and is ever making progress in such endeavour

यदिदं प्रमादयोगादसदभिधानं विधीयते किमपि ।
तदनृतमपि विज्ञेयं तद्भेदाः सन्ति चत्वारः ॥ ९१ ॥

91 Wherever any wrong statement is made through Pramáda Yoga (careless activity of body, mind, or speech), it is certainly known as falsehood It is divided into 4 kinds.

स्वक्षेत्रकालभावैः सदपि हि यस्मिन्निषिध्यते वस्तु ।
तत्प्रथममसत्यं स्यान्नास्ति यथा देवदत्तोऽत्र ॥ ९२ ॥

92. A statement by which the existence of a thing with reference to its position, time, and nature is denied, is the

first kind of falsehood, for example, to say "Deva Datta is not here," (when he is present)

असदपि हि वस्तुरूपं यत्र परक्षेत्रकालभावैस्तैः ।
उद्भाव्यते द्वितीयं तदनृतमस्मिन्यथास्ति घटः ॥ ९३ ॥

93. Where a thing does not exist, with reference to the position, time, and nature of other objects, and it is said to exist, the statement is the second kind of falsehood *e. g.*, to say "pitcher is here" (when it is not actually there).

वस्तु सदपि स्वरूपात्पररूपेणाऽभिधीयते यस्मिन् ।
अनृतमिदं च तृतीयं विज्ञेयं गौरिति यथाश्वः ॥ ९४ ॥

94 The third kind of falsehood is that, where an existing thing is represented as something different from what it really is, for example, when a horse is said to be a cow.

गर्हितमवद्यसंयुतमप्रियमपि भवति वचनरूपं यत् ।
सामान्येन त्रेधा मतमिदमनृतं तुरीयं तु ॥ ९५ ॥

95. Speech of 3 kinds, Garhita, condemnable, Sávadya, sinful, or Apriya, disagreeable, is ordinarily speaking, said to be the fourth kind of falsehood.

पैशुन्यहासगर्भं कर्कशमसमञ्जसं प्रलपितं च ।
अन्यदपि यदुत्सूत्रं तत्सर्वं गर्हितं गदितम् ॥ ९६ ॥

96. Garhita speech is said to be all that, which is backbiting, harsh, unbecoming, nonsensical, or otherwise uncanonical

छेदनभेदनमारणकर्षणवाणिज्यचौर्यवचनादि ।
तत्सावद्यं यस्मात्प्राणिवधाद्याः प्रवर्तन्ते ॥ ९७ ॥

97. All speech which makes another engage in piercing, cutting, beating, ploughing, trading, stealing, etc, is Sávadya, sinful as it leads to destruction of life, etc.

अरतिकरं भीतिकरं खेदकरं वैरशोककलहकरम् ।
यदपरमपि तापकरं परस्य तत्सर्वमप्रियं ज्ञेयम् ॥ ९८ ॥

98. Know all that as Apriya, which causes uneasiness, fear, pain, hostility, grief, quarrel, or anguish of mind to another person.

सर्वस्मिन्नप्यस्मिन् प्रमत्तयोगैकहेतुकथनं यत् ।
अनृतवचनेऽपि तस्मान्नियतं हिंसा समवसरति ॥ ९९ ॥

99 Pramatta Yoga, the one (chief) cause (of Himsa) is present in all these (speeches) here. Therefore Himsa comes in, certainly, in falsehood also

हेतौ प्रमत्तयोगे निर्दिष्टे सकलवितथवचनानाम् ।
हेयानुष्ठानादेरनुवदनं भवति नाऽसत्यम् ॥ १०० ॥

100. Pramatta Yoga having been stated to be the cause of all false speech, a sermon, preaching the renouncement (of vices) and the performance of religious duties, would not be a falsehood, (even if it should be distasteful, or cause mental pain to the listener).

Commentary

Intention is always the determining factor in each case The preceptor who speaks in strong terms against vices and sins, may thereby cause uneasiness or pain of mind to those addicted to such bad habits, but, as his speech is sincere, duly considered, and not unrestrained, it would not be covered by the definition of a false speech, as given in verses 95 and 98 above.

भोगोपभोगसाधनमात्रं सावद्यमक्षमा मोक्तुम् ।
ये तेऽपि शेषमनृतं समस्तमपि नित्यमेव मुञ्चन्तु ॥ १०१ ॥

101. Those who are not able to give up such Sávadya untruth, as is unavoidable in arranging for articles of use, should renounce all the other untruth, for ever.

Commentary.

Sávadya speech unavoidably necessary in arranging household matters would not ordinarily speaking be called falsehood It is included in untruth because it causes some Árambhi Himsa A householder may not be able to give up such Sávadya untruth as is specified here, but he must give up all other kinds of Sávadya and other kinds of untruth.

अवितीर्णस्य ग्रहणं परिग्रहस्य प्रमत्तयोगाद्यत् ।
तत्प्रत्येयं स्तेयं सैव च हिंसा वधस्य हेतुत्वात् ॥ १०२ ॥

102. The taking, by Pramatta Yoga, of objects which have not been given, is to be deemed theft, and that is Himsa because it is the cause of injury.

Commentary.

The person who thinks of stealing, injures the purity of his own inner nature, and if detected in the act of stealing, he is punished and suffers pain He causes pain to the person whom he deprives of the things stolen, which deprivation may even bring about death, what to say of inconvenience and trouble Thus all theft, like all falsehood, is also included in Himsa.

अर्था नाम य एते प्राणा एते बहिश्चराः पुंसाम् ।
हरति स तस्य प्राणान् यो यस्य जनो हरत्यर्थान् ॥ १०३ ॥

103. He, who seizes the property of another person deprives him of his vitalities, for all objects are external vitalitites of men

Commentary.

Property is said to be as dear as life. Loss of property is very keenly felt He who deprives a person of his property causes him severe pain and thus injures him

हिंसायां स्तेयस्य च नाव्याप्तिः सुघट एव सा यस्मात् ।
ग्रहणे प्रमत्तयोगो द्रव्यस्य स्वीकृतस्यान्यैः ॥ १०४ ॥

104. There is no exclusivity between Himsa and theft. It is well included in theft, because in taking what belongs to another (there is) Pramatta Yoga.

Commentary

All theft includes Himsa One would not take any property belonging to another unless he was actuated by a desire to possess it. The presence of desire, and the injury to self in the form of a moral and a spiritual fall, and to the person deprived, resulting therefrom, constitute Himsa.

नाऽतिव्याप्तिश्च तयोः प्रमत्तयोगैककारणविरोधात् ।
अपि कर्मानुग्रहणे नीरागाणामविद्यमानत्वात् ॥ १०५ ॥

105. Nor is there the defect of overlapping. There is no (Himsa), when passionless saints take in Karmic molecules because of the absence of Pramatta Yoga, the chief motive.

Commentary

The learned author here anticipates and meets a possible objection that karmic molecules are taken in by a passionless saint in the high 11th, 12th and 13th spiritual stages, and thus taking what is given by nobody, he would be tainted with theft This is not so, because there is no Pramatta Yoga, no desire Mohaneeya karma which is the cause of all desire has ceased to operate in those stages.

असमर्था ये कर्तुं निपानतोयादिहरणविनिवृत्तिम् ।
तैरपि समस्तमपरं नित्यमदत्तं परित्याज्यम् ॥ १०६ ॥

106 Those also who do not feel strong enough to refrain from taking well water, etc , should totally abstain from taking anything else which is not given to them.

Commentary

A householder is not able to follow this high discipline , but he also should abstain from taking things, which are not given to him except such as may be appropriated without permission

यद्वेदरागयोगान्मैथुनमभिधीयते तदब्रह्म ।
अवतरति तत्र हिंसा वधस्य सर्वत्र सद्भावात् ॥ १०७ ॥

हिंस्यन्ते तिलनाल्यां तप्तायसि विनिहिते तिला यद्वत् ।
बहवो जीवा योनौ हिंस्यन्ते मैथुने तद्वत् ॥ १०८ ॥

107-108 Abrahm is copulation arising from sexual desire. It is attended with the killing of life all round, and Himsa is therefore present in the act Just as a hot rod of iron burns up the sesamum seed filled in a tube in which it is introduced, in the same way many beings are killed in the vagina during copulation.

Commentary

The vagina is said to be full of numerous living organisms, being constantly and spontaneously born there and these would of course, be killed in the friction brought about in sexual intercourse

यदपि क्रियते किञ्चिन्मदनोद्रेकादनङ्गरमणादि ।
तत्रापि भवति हिंसा रागाद्युत्पत्तितन्त्रत्वात् ॥१०९॥

109 Again, whatever indulgence of the sex passion is had in unnatural ways on account of lust, it always brings about Himsa because it has had its rise in desire etc

ये निजकलत्रमात्रं परिहर्तुं शक्नुवन्ति न हि मोहात् ।
निःशेषशेषयोषिन्निषेवणं तैरपि न कार्यम् ॥ ११० ॥

110 Those, who, because of attachment cannot renounce their own wives, they also should totally abstain from enjoying other females.

Commentary

Many a householder is not sufficiently advanced to give up sex-desire altogether It is only the ascetics who do so The householder also should, however, observe the vow of Brahmacharya to a *limited* extent *by total* abstinence from all sexual desires with reference to females other than his own wife.

या मूर्च्छा नामेयं विज्ञातव्यः परिग्रहो ह्येषः ।
मोहोदयादुदीर्णो मूर्च्छा तु ममत्वपरिणामः ॥ १११ ॥

111 Attachment itself should be understood to be Parigraha. Attachment is affectionate regard arising from the operation of Moha Karma.

मूर्च्छालक्षणकरणात्सुघटा व्याप्तिः परिग्रहत्वस्य ।
सग्रन्थो मूर्च्छावान् विनाऽपि किल शेषसंगेभ्यः ॥ ११२ ॥

112. This definition of Parigraha as attachment is comprehensively inclusive One who is under the influence of attachment is, although he has renounced all other possessions, "with property"

Commentary,

Aparigraha, renunciation, requires absence of all sense of attachment to anything which is external to the pure Jiva itself. The least vestige of a feeling of attachment is a defect Even saints who have renounced all worldly possessions, could not be deemed to have renounced them, if they have a sense of attachment left in them

यद्येवं भवति तदा परिग्रहो न खलु कोऽपि बहिरङ्गः ।
भवति नितरां यतोऽसौ धत्ते मूर्च्छानिमित्तत्वम् ॥ ११३ ॥

113 If this be so, then there can be no external Parigraha at all. It certainly is the cause of attachment.

Commentary

The author in this verse meets a possible objection that if Parigraha-possession of goods, is defined as mental attachment to things then there can be no external Parigraha The answer is that possession of goods creates an attachment to them, It is therefore necessary to give up all external possessions to avoid any possibility of an attraction for them Thus Parigraha possession of goods is of two kinds, external and internal, actual possession of property is external, Bahiranga Parigraha, while an inclination for possession is Antaranga, internal Parigraha

एवमतिव्याप्तिः स्यात्परिग्रहस्येति चेद्भवेन्नैवम् ।
यस्मादकषायाणां कर्मग्रहणे न मूर्च्छाऽस्ति ॥ ११४ ॥

114. This is over-lapping and will include the drawing in of Karmic molecules by passionless saints as Parigraha. This is not so, because there is no attachment.

Commentary.

A critic may possibly say that a passionless saint also has Karmic molecules, and will according to the above statement be said to be Saparigraha, with possession The reply is that it is not so, because there is no passion, no inclination for drawing in such molecules. They are automatically drawn in because of the vibratory activity of soul, functioning through mind, body and speech without any volition

अतिसङ्क्षेपाद्द्विविधः स भवेदाभ्यन्तरश्च बाह्यश्च ।
प्रथमश्चतुर्दशविधो भवति द्विविधो द्वितीयस्तु ॥ ११५ ॥

115 Very briefly speaking, Parigraha is of two kinds, internal and external The first is of 14 kinds, and the second is of two kinds

मिथ्यात्ववेदरागास्तथैव हास्यादयश्च षड्दोषाः ।
चत्वारश्च कषायाश्चतुर्दशाभ्यन्तरा ग्रन्थाः ॥ ११६ ॥

116 The fourteen internal possessions, attachments, are wrong belief, sexual inclinations, the six defects, laughter etc., and the four passions

Commentary

The fourteen internal possessions are as follows –

(1) Wrong belief, (2) Desire for sexual enjoyment with man, (3) with woman, (4) with both, (5) laughter (6) indulgence, (7) ennui, (8) sorrow, (9) fear, (10) disgust, (11) Anger, (12) Pride, (13) deceit, and (14) greed

अथ निश्चित्तसचित्तौ बाह्यस्य परिग्रहस्य भेदौ द्वौ ।
नैषः कदापि सङ्गः सर्वोऽप्यतिवर्तते हिंसाम् ॥ ११७ ॥

117. External Parigraha is of two kinds with reference to living and non-living objects All this Parigraha never excludes Himsa.

Commentary

Himsa, the central sin, is included in every other of the remaining four, falsehood, theft, sexual impurity, and possession of goods.

उभयपरिग्रहवर्जनमाचार्याः सूचयन्त्यहिंसेति ।
द्विविधपरिग्रहवहनं हिंसेति जिनप्रवचनज्ञाः ॥ ११८ ॥

118. The Acharyas (preceptor saints), who are well versed in Jaina Philosophy, call the renunciation of Parigraha of both sorts as Ahimsa, and the appropriation of Parigraha of two sorts as Himsa,

हिंसापर्यायत्वात्सिद्धा हिंसान्तरङ्गसङ्गेषु ।
बहिरङ्गेषु तु नियतं प्रयातु मूर्च्छैव हिंसात्वम् ॥ ११९ ॥

119 Internal attachment is proved to be Himsa because of its being a form of Himsa Attachment to external objects certainly establishes the fact of Himsa

Commentary

Himsa, the foremost sin is ever present during the commission of other faults Internal attachment, the desire for worldly objects prejudicially affects the purity of the soul, and this injury to the pure nature of the soul constitutes Himsa External attachment or the actual possession of temporalities creates attraction and love for them, which defiles soul purity and therefore amounts to Himsa. Both internal and external attachment should therefore be given up by one who practises the principle of Ahimsa.

एवं न विशेषः स्यादुन्दररिपुहरिणशावकादीनाम् ।
नैवं भवति विशेषस्तेषां मूर्च्छाविशेषेण ॥ १२० ॥
हरिततृणाङ्कुरचारिणि मन्दा मृगशावके भवति मूर्च्छा ।
उन्दरनिकरोन्माथिनि मार्जारे सैव जायते तीव्रा ॥ १२१ ॥
निर्बाधं संसिद्ध्येत्कार्यविशेषो हि कारणविशेषात् ।
औधस्यखण्डयोरिव माधुर्यप्रीतिभेद इव ॥ १२२ ॥
माधुर्यप्रीतिः किल दुग्धे मन्दैव मन्दमाधुर्ये ।
सैवोत्कटमाधुर्ये खण्डे व्यपदिश्यते तीव्रा ॥ १२३ ॥

120, 121, 122, 123 If this be so, there would be no difference between a cat and a young deer No, it is not so, there is a difference as to the degree of attachment. Attachment is weak in the young deer who lives on green blades of grass; it is strong in the cat which destroys a host of mice. The effect is certainly influenced by the cause, like the difference in desire for sweetness in milk or sugar In the case of one who likes milk, which is moderately sweet, the desire for sweetness, is feeble. That desire is said to be intense in the case of one who likes sugar, which is extremely sweet

Commentary

It may be said that if all attachment is Parigraha, then there is no difference between a meek young deer, and a ferocious cat both of which have attachment for food, though of different sorts Difference there certainly is Internal attachment varies with the nature of the external objects possessed or desired

A young dear lives on herb, for obtaining which it does not prepare any scheme, or lie in wait long, and quits it also on the happening of a slight disturbance, its attachment or desire is weak A cat would on the other hand lie in ambush for its prey, wait long, and kill many more than it would require to satisfy its appetite The Murchha or attachment, the desire to appropriate and possess unto itself is thus much stronger in the cat than in the deer There are thus degrees in attachment to external objects and one should try to reduce this desire for appropriation by degrees, even if he is not quite able to get rid of it altogether

Again, it is clear that a person who likes milk has a limited desire for sweetness, compared to the one who is fond of sugar One who amasses goods on a large scale must obviously have a strong desire for them. The lesser your possessions, the weaker must be your desire to possess, i e Murchha The nature of possession is generally an index of the extent of desire for possession.

तत्त्वार्थश्रद्धाने निर्युक्तं प्रथममेव मिथ्यात्वम् ।
सम्यक्दर्शनचौरा: प्रथमकषायाश्च चत्वारः ॥ १२४ ॥
प्रविहाय च द्वितीयान् देशचारित्रस्य सम्मुखायाता: ।

नियतं ते हि कषाया देशचारित्रं निरुन्धयन्ति ॥ १२५ ॥
निजशक्त्या शेषाणां सर्वेषामन्तरङ्गसंगानाम् ।
कर्तव्यः परिहारो मार्दवशौचादिभावनया ॥ १२६ ॥

124, 125, & 126. At first for acquiring belief in Tattwarthas, the principles, as they are, wrong belief, and the four Passions of the first degree which prevent Right Belief, should be got rid of Again having suppressed the passions of second (degree) which certainly obstruct partial conduct, laymen approach partial vows All remaining internal attachments should be suppressed, with self-exertion through humility, contentment and such meditations

Commentary

These three verses prescribe the method for subduing internal attachments The first thing is to get rid of wrong belief, and of Anantánubandhi Kasháyas, the four passions, anger, pride, deceit, and greed of the first degree These stand in the way of Right belief, When one has attained Right belief, he should turn his attention to overcoming four passions of the second degree, in order to get on to the stage of Partial Right Conduct Thereafter he should put forth his best exertions, and by constant contemplation of the ten rules of conduct suppress all other passionate thought-activities

बहिरङ्गादपि संगाद्यस्मात्प्रभवत्यसंयमोऽनुचितः ।
परिवर्जयेदशेषं तमचित्तं वा सचित्तं वा ॥ १२७ ॥

127. All external attachments, whether living or non-living should be avoided, because improper non control is brought about by external possession even.

सोऽपि न शक्तस्त्यक्तुं धनधान्यमनुष्यवास्तुवित्तादि ।
सोऽपि तनूकरणीयः निवृत्तिरूपं यतस्तत्त्वम् ॥ १२८ ॥

128. And if one is unable to wholly renounce cattle, corn, servants, buildings, wealth etc, he also, should at least limit them; because renunciation is the Right principle.

Commentary

A householder with vows should at least fix a permanent limit for life, to all his possessions This is called Parigraha Parimāṇa Vrata Such limitation will act as a beneficial check on greed.

रात्रौ भुञ्जानानां यस्मादनिवारिता भवति हिंसा ।
हिंसाविरतैस्तस्मात्त्यक्तव्या रात्रिभुक्तिरपि ॥ १२९ ॥

129 Those who take their meals at night cannot avoid Himsa. Therefore abstainers from Himsa, should give up night-eating also.

रागाद्युदयपरत्वादनिवृत्तिर्नातिवर्तते हिंसाम् ।
रात्रिंदिवमाहरतः कथं हि हिंसा न सम्भवति ? ॥ १३० ॥

130 Absence of vow, is due to the influence of passions and Himsa is not thereby excluded How is it possible then to avoid Himsa when food is taken day and night.

Commentary.

Himsa and desire have already been shown to be concomitants Absence or non-adoption of vow, presupposes desire Hence one who has not restricted his craving for food to the day only, cannot avoid Himsa.

यद्येवं तर्हि दिवा कर्तव्यो भोजनस्य परिहारः ।
भोक्तव्यं तु निशायां नेत्थं नित्यं भवति हिंसा ॥ १३१ ॥
नैवं वासरभुक्तेर्भवति हि रागोऽधिको रजनिभुक्तौ ।
अन्नकवलस्य भुक्तौ भुक्ताविव मांसकवलस्य ॥ १३२ ॥
अर्कालोकेन विना भुञ्जानः परिहरेत् कथं हिंसाम् ।
अपि बोधितः प्रदीपे भोज्यजुषां सूक्ष्मजन्तूनाम् ॥ १३३ ॥

131-132-133. If that be, so, then one may give up taking food in the day, by eating at night only, one would not be committing Himsa at all times. No, it is not so. There is stronger desire in eating at night than in eating in the day,

as in the eating of a morsel of flesh and the eating of a morsel of grain. How can one avoid Himsa when food is taken without the light of the sun; even when a lamp is lighted, minute insects get mixed up with eatables.

Commentary.

Day is the natural time for work and taking food Food is more easily, with greater care, and with less probability of injury to living beings prepared in the day than at night The light of the sun makes it easy to pick out, to separate unwholesome stuff, and to remove the worms and small insects which find place in provisions. There are many insects which are not even visible in the strongest artificial light There are also many small insects which have a strong affinity for food stuffs and which do not appear in daylight.

Hearing the observation in verse 130, that there is Himsa most certainly when one eats day and night, a carping critic might exclaim that then one may well give up eating in the day and take his meals at night only This is obviously improper

किं वा बहुप्रलपितैरिति सिद्धं यो मनोवचनकायैः ।
परिहरति रात्रिभुक्तिं सततमहिंसां स पालयति ॥ १३४ ॥

134. Why discuss further. It is established that he who has renounced night-eating, through mind, body or speech, always observes Ahimsa

Commentary

Desire for eating at night, or advocating night-eating is also reprehensible

इत्यत्र त्रितयात्मनि मार्गे मोक्षस्य ये स्वहितकामाः ।
अनुपरतं प्रयतन्ते प्रयान्ति ते मुक्तिमचिरेण ॥ १३५ ॥

135. Thus, those who desire self-advancement make constant exertions, here, in the there-fold path of liberation, and attain salvation without delay.

परिधय इव नगराणि व्रतानि किल पालयन्ति शीलानि ।
व्रतपालनाय तस्माच्छीलान्यपि पालनीयानि ॥ १३६ ॥

136. **Just as the encircling walls guard towns, so do Sheelas (supplementary vows) protect the Anu-Vratas. There-**

fore in order to practise the Vratas, the Sheelas also should be practised.

Commentary

The Sheela, supplementary vows, are seven Three Gunavratas multiplicative vows,—Dig-Vrata, Desha-Vrata, and Anartha-danda Vrata—are so called, because they raise the value of the five partial vows Four, Shikshá Vratas, Disciplinary vows, are so called because they are preparatory to a saint's life They are Sámáyika, Proshadhopavása, Bhogopabhoga Parimáná, and Atithi-Samvibhága. These seven are described in the following verses.

प्रविधाय सुप्रसिद्धैर्मर्यादां सर्वतोऽप्यभिज्ञानैः ।
प्राच्यादिभ्यो दिग्भ्यः कर्तव्या विरतिरविचलिता ॥ १३७॥

137 Having fixed the limits from well-known objects, in all directions, east etc , one should steadily practise Dig Vrata

Commentary.

These directions are said to be 10 Up, down, north, south, east, west, north-east, south-east, north-west, south-west One should fix the limit of his activities, in all these directions

इति नियमितदिग्भागे प्रवर्तते यस्ततो बहिस्तस्याः ।
सकला संयमविरहाद्भवत्यहिंसाव्रतं पूर्णम् ॥ १३८ ॥

138 He who thus confines his activities within the limited directions, follows complete vow of Ahimsa as regards what is beyond those limits, because of total absence of non-restraint there

तत्रापि च परिमाणं ग्रामापणभवनपाटकादीनाम् ।
प्रविधाय नियतकालं करणीयं विरमणं देशात् ॥ १३९ ॥

139. Then, again, one should fix a limit (within those limits) for a fixed time, to village, market, house, street etc., and thus follow Desha Vrata

Commentary

Desha Vrata vow means that one shall not, during a certain period of time, proceed beyond a certain village, market, street, or house or have anything to do with objects beyond that limit.

इति विरतौ बहुदेशात्तदुत्थहिंसां विशेषपरिहारात् ।
तत्कालं विमलमतिः श्रयत्यहिंसां विशेषेण ॥ १४० ॥

140. The pure-minded, who thus confines the extent of his activities practises absolute Ahimsa for that time by renouncing all Himsa possible in the vast space which has been given up

पापर्द्धिजयपराजयसंगरपरदारगमनचौर्याद्याः ।
न कदाचनापि चिन्त्याः पापफलं केवलं यस्मात् ॥ १४१ ॥

141. One should never think of hunting, victory, defeat, battle, adultery, theft, etc , because they only lead to sin.

Commentary

This is the 3rd multiplicative vow of Anartha danda

विद्यावाणिज्यमषीकृषिसेवाशिल्पजीविनां पुंसाम् ।
पापोपदेशदानं कदाचिदपि नैव वक्तव्यम् ॥ १४२ ॥

142. Sinful advice should never be given to persons living upon art, trade, writing, agriculture, arts and crafts, service, and industry

भूखननवृक्षमोटनशाड्वलदलनाम्बुसेचनादीनि ।
निःकरणं न कुर्याद्दलफलकुसुमोच्चयानपि च ॥ १४३ ॥

143. One should not without reason dig ground, uproot trees, trample lawns, sprinkle water etc , nor pluck leaves fruit, and flowers

असिधेनुविषहुताशनलाङ्गलकरवालकार्मुकादीनाम् ।
वितरणमुपकरणानां हिंसायाः परिहरेद्यत्नात् ॥ १४४ ॥

144. One should be careful not to give instruments of Himsa, such as knife, poison, fire, plough, sword, bow, etc.

रागादिवर्धनानां दुष्टकथानामबोधबहुलानाम् ।
न कदाचन कुर्वीत श्रवणार्जनाशिक्षणादीनि ॥ १४५ ॥

145. One may not listen to, accept, or teach such bad stories as increase attachment etc., and are full of absurdities.

सर्वानर्थप्रथमं मथनं शौचस्य सद्म मायायाः ।
दूरात्परिहरणीयं चौर्यासत्यास्पदं द्यूतम् ॥ १४६ ॥

146. Renounce gambling from a distance. It is the first of all evils, the destroyer of contentment, the home of deceit, and the abode of theft and falsehood.

एवंविधमपरमपि ज्ञात्वा मुञ्चत्यनर्थदण्डं यः ।
तस्यानिशमनवद्यं विजयमहिंसाव्रतं लभते ॥ १४७ ॥

147. He who deliberately renounces all other unnecessary sins, leads his Ahimsa vow ceaselessly up to admirable victory.

Commentary

Anartha-danda Vrata is of 5 kinds :—
Apadhyána, evil thinking ,
Papopdesha, evil-instruction ,
Pramádacharyá, careless dealings ,
Himsádána, gift of instruments of offence ,
Duh-Shruti, hearing evil ,
Here gambling is also included with them

It will now be clear how Guná-Vratas enhance, by mathematical progression, as it were, the value of the 5 Partial Vows, to that of Full Vows

By setting limits to space in all directions the commission of Himsa beyond such limits is completely avoided for life, and merit of Full Ahimsa Mahávrata attained so far By further limiting, from day to day, such space for exercise of activities of body, mind and speech and again by giving up all such activities of the 3 faculties as are found to be unnecessary, perfect Ahimsa Vrata is attained in that respect beyond such limits The Partial vows are thus enhanced to Full Vows to a very large extent, by such observances.

रागद्वेषत्यागान्निखिलद्रव्येषु साम्यमवलम्ब्य ।
तत्त्वोपलब्धिमूलं बहुशः सामायिकं कार्यम् ॥ १४८ ॥

148. By giving up "Rag-dvesha" affection and repulsion and observing equanimity in all objects, one should practise Sámáyika, equanimity, continuously, which brings about a realisation of the true nature of Self.

रजनीदिवयोरन्ते तदवश्यं भावनीयमविचलितम् ।
इतरत्र पुनः समये न कृतं दोषाय तद्गुणाय कृतम् ॥ १४९ ॥

149. This Samayik must be regularly practised at the end of each night and day. If it is performed at other times, it is not improper, but is beneficial.

सामायिकं श्रितानां समस्तसावद्ययोगपरिहारात् ।
भवति महाव्रतमेषामुदयेऽपि चरित्रमोहस्य ॥ १५० ॥

150 Those who have attained equanimity have complete vows, because of the renunciation of all sinful activities, although their Charitra-moha karma (which obstructs a due performance of pure conduct) is in operation.

सामायिकसंस्कारं प्रतिदिनमारोपितं स्थिरीकर्तुम् ।
पक्षार्धयोर्द्वयोरपि कर्तव्योऽवश्यमुपवासः ॥ १५१ ॥

151. To strengthen the daily practice of Sámáyik a Discipline, one must observe fasting twice each fortnight.

मुक्तसमस्तारम्भः प्रोषधदिनपूर्ववासरस्यार्धे ।
उपवासं गृह्णीयान्ममत्वमपहाय देहादौ ॥ १५२ ॥

152. Free from all work, and having given up affection for the body etc., one should commence fasting at middle of the day previous to Proshadha day, (which is the eighth and fourteenth day of each lunar fortnight).

श्रित्वा विविक्तवसतिं समस्तसावद्ययोगमपनीय ।
सर्वेन्द्रियार्थविरतः कायमनोवचनगुप्तिभिस्तिष्ठेत् ॥ १५३ ॥

153. One should then retire to a secluded spot, renounce all sinful activities, abstain from indulgence in all objects of the senses, and observe due restraint of body, speech and mind.

धर्मध्यानासक्तो वासरमतिवाह्य विहितसान्ध्यविधिः ।
शुचिसंस्तरे त्रियामां गमयेत्स्वाध्यायजितनिद्रः ॥१५४॥
प्रातः प्रोत्थाय ततः कृत्वा तात्कालिकं क्रियाकल्पम् ।
निर्वर्त्तयेद्यथोक्तं जिनपूजां प्रासुकैर्द्रव्यैः ॥ १५५ ॥
उक्तेन ततो विधिना नीत्वा दिवसं द्वितीयरात्रिं च ।
अतिवाहयेत्प्रयत्नादर्धं च तृतीयदिवसस्य ॥ १५६ ॥

154, 155, 156 He should pass the day, wrapped in spiritual contemplation; perform Sámáyika at sunset, vanquish sleep by self-study, and thus pass the night on a pure mat. He should rise in the morning, perform the necessary duties of the time, and engage in worship of Jina, as prescribed, with Prásuk objects, (which have no living germs in them) The day, the second night, and the half of the third day should carefully be passed in the manner stated above.

Commentary

Anything which is dry, cooked, hot, mixed with sour, salt, sugar etc, broken, crushed or cut, is said to be Prásuk Literally the word means an object in which living germs are absent The word "Sterilized" would give an idea of this

इति यः षोडश यामान्गमयति परिमुक्तसकलसावद्यः ।
तस्य तदानीं नियतं पूर्णमहिंसाव्रतं भवति ॥ १५७ ॥

157. He who having set himself free from all sinful activities, passes 16 Yamas (48 hours) in the above manner certainly observes the vow of Ahimsa in its thoroughness

भोगोपभोगहेतोः स्थावरहिंसा भवेत्किलामीषाम् ।
भोगोपभोगविरहाद्भवति न लेशोऽपि हिंसायाः ॥ १५८ ॥

वाग्गुप्तेनास्त्यनृतं न समस्तादानविरहतः स्तेयम् ।
नाब्रह्म मैथुनमुचः सङ्गो नाङ्गेऽप्यमूर्च्छस्य ॥ १५९ ॥
इत्थमशेषितहिंसः प्रयाति स महाव्रतित्वमुपचारात् ।
उदयति चरित्रमोहे लभेत तु न संयमस्थानम् ॥ १६० ॥

158, 159, 160. On account of Bhoga and Upabhoga, Himsa of immobile beings only is caused. By renunciation of Bhoga and Upabhoga, not the slightest Himsa is occasioned. There is no falsehood, because of the control of speech, there is no stealing, because of the abstinence from all appropriation there is no incontinence (Abrahma), because of abstinence from all sexual intercourse There is no attachment (Parigraha), because of the absence of the feeling of attachment even to one's body Having thus got rid of all Himsa, he practically reaches the stage of a Mahávrati, but he cannot attain the spiritual stage of a Saint, because of the operation of Right-Conduct deluding Karma

Commentary

One with Partial Vows who observes 48 hours' fast, as described above, may, well, during the period, be said to have practically reached the stage of a saint He is not actually a saint because the Karmic tendencies which obstruct the observance of ideal conduct are not extinct Mahavrati is a saint with Full Vows

भोगोपभोगमूला विरताविरतस्य नान्यतो हिंसा ।
अधिगम्य वस्तुतत्त्वं स्वं शक्तिमपि तावपि त्याज्यौ ॥ १६१ ॥

161. One with partial vows incurs Himsa arising from the use of articles of Bhoga, and Upabhoga, and not otherwise. He should therefore ascertain the reality of things, and renounce these two also, in accordance with his own capacity.

Commentary.

The first Disciplinary vow, Sámáyika Shiksha Vrata, was explained in verses 148 to 150 Próshadhopawása was explained in

verses 151 to 160 The third Bhogopabhoga Parimáṇa is defined here Bhoga means enjoyment of an object which can only be used once, such as food, and drink, fruits and flowers. Upabhoga means enjoyment of an object which can be used several times, such as furniture, dresses, ornaments, buildings

True knowledge, and continued practice will bring about graduated renunciation, and hence it is that a limitation to the use of objects necessary for a healthy growth is inculcated Graduated renunciation, with increasing enlightenment, will lead to total renunciation, and perfect conduct, the path of Liberation.

एकमपि प्रजिघांसुः निहन्त्यनन्तान्यतस्ततोऽवश्यम् ।
करणीयमशेषाणां परिहरणमनन्तकायानाम् ॥ १६२ ॥

162. The use of all Anant-Káya vegetables must be given up, because in destroying one, infinite (one-sensed living beings) are killed.

Commentary.

Anant-Káya vegetable is that which infinite Jivas adopt as their one and common body Vegetables are either, Pratyeka, or Ananta-Káya or Sádháraṇa. In Prateyka vegetable only one Jiva pervades throughout the body, whereas in Ananta Káya infinite Jivas adopt the vegetable as their one and common body, and it is therefore called Sádháraṇa also There are many distinctive characteristics of Sádháraṇa vegetables, for which see Gommatsára Jiva Kanda Pages, 56, 116, 117, 118, of Volume V of the Sacred Books of the Jainas series Most of the vegetables which fructify under ground belong to the Sádháraṇa class such as potatoe, ginger, radish.

नवनीतं च त्याज्यं योनिस्थानं प्रभूतजीवानाम् ।
यद्वापि पिण्डशुद्धौ विरुद्धमभिधीयते किञ्चित् ॥ १६३ ॥

163. Butter is the birth place of numerous Jivas. It should also be renounced. Even when its substance is pure, it has been declared to be prohibited.

Commentary.

Fresh butter if not at once melted on fire and strained away, becomes the place for generation of innumerable Jivas. This is

visibly apparent in what is called fermentation Fermentation in the case of butter, actually commences at once, though it is not visible early As examples of other prohibited articles may be mentioned, curd after 24 hours of its preparation, milk if not boiled within an hour of its being taken out, water which has been kept in a leather vessel

Jivas do not generate in butter for an Antar-mûhûrta after preparation Antar mûhûrta is a period of time, within a mûhûrta, *viz*, 48 minutes Even then it is prohibited, and has been included with wine, flesh, and honey in verse 71

अविरुद्धा अपि भोगा निजशक्तिमवेक्ष्य धीमता त्याज्याः ।
अत्याज्येष्वपि सीमा कार्यैकदिवानिशोपभोग्यतया ॥१६४॥

164. Having due regard to his own powers, the wise should even renounce those objects of enjoyment, which are not prohibited, and in respect of those even which he cannot renounce, he should limit the enjoyment by day or night.

पुनरपि पूर्वकृतायां समीक्ष्य तात्कालिकीं निजां शक्तिम् ।
सीमन्यन्तरसीमा प्रतिदिवसं भवति कर्तव्या ॥ १६५ ॥

165. Again having regard to one's capacity at the time, a further limit to the limits already set, should be made every day.

Commentary

Herein is recommended a duly regulated daily and hourly programme of self-discipline, a programme by day in verse 164 and a programme by hour in verse 165

इति यः परिमितिभोगैः सन्तुष्टस्त्यजति बहुतरान् भोगान् ।
बहुतरहिंसाविरहात्तस्याऽहिंसा विशिष्टा स्यात् ॥ १६६ ॥

166 He who being thus contented with a few limited enjoyments, renounces the vast majority of them, observes Ahimsa par-excellence because of abstention from considerable Himsa

Commentary.

Bhogopabhoga Parimâṇa vow is explained in verses 161 to 166. Objects, the enjoyment of which causes considerable Himsa, and which are therefore prohibited, such as Ananta-Kâya vegetables, should first be given up for life Thereafter those, which though not prohibited, are not necessarily required, should be given up for life The enjoyment of the rest should also be limited to fixed days and nights and within those limits further limits of enjoyment, for fixed hours, should be made A graduated course of renunciation, progressing with rising capacity and clearer knowledge, is thus prescribed

This would lead to the attenuation of desire and afford protection from the commission of huge Himsa The vow of Ahimsa would thus be more and more extensively observed

विधिना दातृगुणवता द्रव्यविशेषस्य जातरूपाय ।
स्वपरानुग्रहहेतोः कर्तव्योऽवश्यमतिथये भागः ॥ १६७ ॥

167. For mutual good, one possessed of the qualifications of a donor, should, in a proper manner, give a portion of appropriate things to a saint, who is (naked) like one at birth.

Commentary

A saint gives up all coverings of the body. He keeps himself nude, and returns to the natural condition in which he was born—Jâta rûpa The private parts of a body do not require to be covered or concealed from view so long as baby-hood and childhood continue A saint is, so far as sex-desire is concerned, as pure and as innocent as a baby, He has no sex-desire, and his naked appearance would not raise or occasion sex-desire in another who sees his nudity.

It is only when the consciousness of the capacity to commit sin, crime, or impropriety dawns upon the mind that the idea of covering up comes in Husband and wife when they are all alone by themselves and there is no apprehension of an outsider looking upon them have no thought of covering up any part of the body from each other Adam and Eve lived in the state of nature, until temptation came to them, and with it their fall, and expulsion from the Garden of Eden, the tragedy of Paradise Lost Diogenes the celebrated Greek Philosopher never thought of covering up any private parts of the body. Euclid the discoverer of the Science of Geometry

rushed out naked from the bath and walked about the streets in that condition when the truth of a geometrical proposition flashed upon him The pure ecstacy of discovery drowned all impure thoughts. The saint is pure like a baby, and his nudity does not, and would not excite improper emotions in his mind or in the minds of other people, who may happen to look at him

Such saints are the worthiest recipients of a devotee's offering. Such offerings do good to both the giver and the recipient. The donor thereby attains purity of mind, and cultivates love for the right path, and the donee is enabled to keep up physical strength for purposes of study, meditation and spiritual advancement

With reference to the objects to be offered, the gifts are divided into four classes —

1 Ahára, Dáná, gift of food

2 Aushadhi Dána, gift of medicine

3 Abhaya Dána-gift of shelter, protection from danger, attack intimidation, or threat

4 Shástra Dána, gift of books, imparting of knowledge, useful and beneficial

संग्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।
वाक्कायमनःशुद्धिरेषणशुद्धिश्च विधिमाहुः ॥ १६८ ॥

168 The manner is said to be, respectful welcome, high seat, washing the feet, worship, bowing, purity of thought, speech, and body, and purity of food

Commentary.

The nine points to be observed in offering food to a Sádhu, the highest recipient, are here described The Jaina Sádhu is not a begging mendicant He never asks for anything, nor does he even think of or desire for food His visit to a habitation is a mere formal observance of one of the duties of the order. The taking of food is to him, the performance of a duty, not the gratification of a desire. The body is useful as an instrument for the development and purification of the soul It must, therefore, be sustained by giving it the necessary nourishment. He does not relish his food, which he takes to avoid a suicide, a premature disintegration of the physical ingredients composing the body. He eats to live, and does not live to eat.

The person who helps him by offering physical nourishment to his body, attains the good result of having done a good deed. He must therefore perform it in the reverential spirit of service done, not in the haughty attitude of one confering a favour. The householder who offers food to a Sádhu, out of devotion and reverence must, therefore, observe nine points indicating and accompanying true devotion He must (1) welcome and receive the Sádhu respectfully Saying "The food is pure, pray stop, stop, stop" (2) respectfully conduct him, and give him a high seat Then (3) wash the feet of the Sádhu He must (6) worship him in the prescribed manner, reciting sacred texts and making offerings of eight kinds He must (5) make a low bow He must (6) all the while be thinking reverentially He must (7) speak respectfully. He must (8) have purity of body He must (9) offer a clean, pure, food, cooked for the household with all possible care and thoughtfulness

ऐहिकफलानपेक्षा क्षान्तिर्निष्कपटतानसूयत्वम् ।
अविषादित्वमुदित्वे निरहङ्कारित्वमिति हि दातृगुणाः ॥१६९॥

169 The qualifications of a donor are, disregard of worldly benefit, forbearance, sincerity, absence of jealousy, sorrow, joy, and pride

Commentary

(1) In general when one gives anything he expects a temporal benefit in return There must be a non expectation of reward (2) The giver should not get excited if an unexpected or untoward thing happened while he was engaged in the pious act For bearance is a great virtue (3) The donor must act in all sincerity. (4) He should have no feeling of jealousy (5) He should have no sorrow (6) Smiling joyous appearance must be cultivated. (7) Pride is certainly a bad condition of mind The above are the seven qualifications of a donor

It is common knowledge, no secret, but an established truth that a public or private dinner, is never given out of a pure unmixed desire to give, in a spirit of reverence and devotion, and without any ulterior motive As a rule, a dinner is part of a game, an important move, in business The real motive is to gain favour with the invitees, the principal and the other guests, to acquire popularity and position in society, or to push on some personal business,

and in some cases, when it is a private dinner, for the pleasure of the company of the guests, for having a merry time of it, with the expectation of a similar dinner in return Political and official dinners are necessary items in diplomatic strategy and administrative art The confidential conversations, the keen observation of the remarks and behaviour of other people, the after-dinner speeches and toasts, sometimes disclose and sometimes conceal the real object of holding such dinners Pride and jealousy are seldom absent in social dinners

रागद्वेषासंयममदुःखभयादिकं न यत्कुरुते ।
द्रव्यं तदेव देयं सुतपः स्वाध्यायवृद्धिकरम् ॥ १७० ॥

170 Only such things should be given (as food) as help in the prosecution of studies, and the due observance of austerities, and which do not bring about fondness, disgust, incontinence, intoxication, pain, fear, etc.

पात्रं त्रिभेदमुक्तं संयोगो मोक्षकारणगुणानाम् ।
अविरतसम्यग्दृष्टिर्विरताविरतश्च सकलविरतश्च ॥ १७१ ॥

171 The recipients are of three classes, according to their respective possession of qualities leading to Moksha. They are true believers without vows, with partial vows, and with full vows.

हिंसायाः पर्यायो लोभोऽत्र निरस्यते यतो दाने ।
तस्मादतिथिवितरणं हिंसाव्युपरमणमेवेष्टम् ॥ १७२ ॥

172 In making a gift one gets over greed, which is a form of Himsa, and hence gifts made to a worthy recipient amount to a renunciation of Himsa.

गृहमागताय गुणिने मधुकरवृत्त्या परानपीडयते ।
वितरति यो नाऽतिथये स कथं न हि लोभवान् भवति ॥१७३॥

173. Why should one be not called greedy if he does not offer (food) to a saint who visits his home, who is well-

qualified and who, acting like a honey-bee, accepts gifts without causing any injury to others

Commentary

This is a very good illustration A honey bee causes no sort of injury to the flower from which it takes honey A saint, similarly takes a meagre meal out of food prepared by a householder for himself, without making any special arrangements for a saint

It is one of the duties of a householder to offer food to a worthy recipient before taking his first meal of the day If he fails to have such a recipient, he would offer food to some person or animal before taking his own

Dána is of two classes Pátra-dána, which means offerings with respect and devotion to a worthy recipient as indicated in verse 173 It may be Karuná-dána which is made out of compassion to any one who deserves it, being hungry, thirsty, diseased, distressed, helpless, disabled or the like

कृतमात्मार्थं मुनये ददाति भक्तिमतिभावितत्यागः ।
अरतिविषादविमुक्तः शिथिलितलोभो भवत्यहिंसैव ॥ १७४ ॥

174 When one gives to a saint food out of what he has prepared for himself, such thoughtfully offered gift, which is made without any disregard or regret, with suppressed greed, is itself Ahimsa

Commentary

Dána also amounts to Ahimsa, because it is a concomitant of self-purification of the giver, and helps in the spiritual advancement of the donee This is the fourth and the last disciplinary vow, otherwise called Atithi-Samvibhaga These are called disciplinary, because when followed by a householder, they prepare him for the higher discipline of a saint

RENUNCIATION.

इयमेकैव समर्था धर्मस्वं मे मया समं नेतुम् ।
सततमिति भावनीया पश्चिमसल्लेखना भक्त्या ॥ १७५ ॥

175 One should ever be devotedly thinking of Sallekhaná at the end, that "it is only this which would enable me to carry my wealth of piety withme."

Commentary.

All religious observances, fastings and austerities would be unavailing, if at the last moment of life, at the time of approaching death, one were to lose his balance of mind, and equanimity of thought, and were afflicted by passion and distress Sallekhaná is a calm resignation, an unruffled preparedness for meeting death

मरणान्तेऽवश्यमहं विधिना सल्लेखनां करिष्यामि ।
इति भावनापरिणतो नागतमपि पालयेदिदं शीलम् ॥ १७६ ॥

176 "I shall certainly observe Sallekhná properly at the approach of death," is the thought one should constantly have and thus be practising the vow prematurely.

Commentary

Many a previously formed resolve is forgotten at the last moment, and one is therefore advised to be ever and anon making this resolve to observe the final Renunciation, so that Death may not overtake him unawares

मरणेऽवश्यंभाविनि कषायसल्लेखनातनूकरणमात्रे ।
रागादिमन्तरेण व्याप्रियमाणस्य नात्मघातोऽस्ति ॥ १७७ ॥

177 On account of the absence of any emotion, there is no suicide by one acting in this manner, on the certain aproach of death, because by the observance of Sallekhana, the passions are attenuated.

Commentary

Here the author meets a possible objection One might say that by constantly denying oneself the necessities of life, one would be guilty of suicide if death came on This cannot be so, because death is suicide when brought about by inability to suffer pain or disappointment One commits suicide by putting an end to one's life, when he foolishly feels that life is unbearable, because of disappointments and afflictions, or when he wrongly thinks that

Death would release him from present torments and bring him his wished for objects in the next life A calm and bold preparedness to meet approaching death by engagement in pure meditation and by disengagement from distressing thoughts, is the last and most courageous act of piety and can never be called suicide.

यो हि कषायाविष्टः कुम्भकजलधूमकेतुविषशस्त्रैः ।
व्यपरोपयति प्राणान् तस्य स्यात्सत्यमात्मवधः ॥ १७८ ॥

178 He who, actuated by passions, puts an end to his life by stopping breath, or by water, fire, poison, or weapons, is certainly guilty of suicide

Commentary

The subjection of desires, and gradual mastery over the needs of the body is not killing oneself, when it is done as a matter of graduated self discipline If death supervenes, it comes on in due course It is not invited It is not welcomed as a deliverer from pain and misery, or as an usherer into a better state of things There are, again, many a religious fanatic who court and invite death as a matter of religious merit The self-immolation of a widow on the funeral pyre of her husband, burying oneself in the freezing snows of Himalaya, dying under the wheels of the chariot of Jagannath at Puri, getting beheaded at Kashi, or getting drowned in the Ganges, are forms of death, which used to be voluntarily adopted under the belief that by doing so, one would attain a happier and better life in Heaven This was suicide, immoral, illegal, and sinful

Sannyas, samadhi-marana, or Sallekhaná is a quiet resignation, a peaceful separation of the soul from the body, when one is convinced that death is inevitable If it be doubtful, the vows taken are limited in duration, and are terminable, in case life is saved after the fixed duration

The body is a means to the practice of religion, and the performance of good charitable deeds, and it is the duty of a Jaina to protect his body against all harm and injury

It is only when the body cannot possibly be saved, that a Jaina should withdraw himself from all unnecessary attachment, from all painful thoughts, connected with the end of life, and should

contemplate death as an inevitable event, and as nothing more than change of one body for another, as an entry into new life He should then be constantly contemplating the reality of substances, and should completely withdraw from all temporal connections whatsoever.

नीयन्तेऽत्र कषाया हिंसाया हेतवो यतस्तनुताम् ।
सल्लेखनामपि ततः प्राहुरहिंसाप्रसिद्ध्यर्थम् ॥ १७९ ॥

179. In the practice of Sallekhaná (renunciation of the body), all passions, which cause Himsa, are subdued, and hence Sallekhaná is said to lead to Ahimsa.

Commentary.

Sallekhaná is included here as an eighth Sheela. Like the others, this also helps, strengthens, and leads to Ahimsa. Sallekhaná, also called Sannyása, or Samádhi Maraṇa, is adopted when—in the event of an incurable disease, extreme old age, famine, or calamity, one finds that death is certainly approaching He then obtains forgiveness from all friends and relations, and with perfect peace of mind, gives up all possessions, gradually reduces his meals, and engages in spiritual contemplation

इति यो व्रतरक्षार्थं सततं पालयति सकलशीलानि ।
वरयति पतिंवरेव स्वयमेव समुत्सुका शिवपदश्रीः ॥ १८० ॥

180. Like a damsel desiring a husband, the goddess of final beatitude herself longingly chooses him as a husband, who for protection of the Vratas, ceaselessly observes all the Sheelas.

Commentary.

Final beatitude is assured to him who observes the Sheelas, and as stated just above, Sallekhaná has been included in the Sheelas.

The allusion here is to the ancient Indian custom of choosing a husband The father of a marriageable damsel invited all eligible men, and the maiden exercised her choice by putting the marriage garland round the neck of the man she elected to marry. This was called Swayamvara, self-election of a husband.

अतिचाराः सम्यक्त्वे व्रतेषु शीलेषु पञ्च पञ्चेति ।
सप्ततिरमी यथोदितशुद्धिप्रतिबन्धिनो हेयाः ॥ १८१ ॥

181. The following 70 defects, five in respect of each of the (5) vratas, (8) Sheelas and Right belief, and which prevent their prescribed purity, should be avoided.

शङ्का तथैव कांक्षा विचिकित्सा संस्तवोऽन्यदृष्टीनाम् ।
मनसा च तत्प्रशंसा सम्यग्दृष्टेरतीचाराः ॥ १८२ ॥

182 Scepticism, desire, disgust, praise of wrong believers, and thinking admiringly of them, are the defects of Right Belief.

Commentary.

Doubt and fear are obvious defects The desire for temporal prosperity of sorts as a result of piety is a mistake. A true believer should not look down upon any person or thing, ugly, diseased, deformed, dirty, or stinking with haughty disdain He would rather have a feeling of pity or indifference for such person or object Religious toleration is quite distinct from showering praises, or entertaining feelings of respect for other faiths, which should be avoided A true believer has a large toleration, but his respect and esteem is all reserved for his own Faith alone

छेदनताडनबन्धा भारस्यारोपणं समधिकस्य ।
पानान्नयोश्च रोधः पञ्चाहिंसा व्रतस्येति ॥ १८३ ॥

183. Mutilating, beating, tying up, overloading, withholding food or drink, are 5 transgressions of the vow of Ahimsa

Commentary

Such acts would not be transgressions if inflicted for correction or by way of punishment, by one having due authority, and without ill-will

मिथ्योपदेशदानं रहसोऽभ्याख्यानकूटलेखकृतीः ।
न्यासापहारवचनं साकारमन्त्रभेदश्च ॥ १८४ ॥

184. False preaching, disclosing secrets, forgery, breach of trust, and divulging inferences drawn from behaviour or gestures (are transgressions of truth).

प्रतिरूपव्यवहारः स्तेननियोगस्तदाहृतादानम् ।
राजविरोधातिक्रमहीनाधिकमानकरणे च ॥ १८५ ॥

185. Adulteration, abetment of theft, receiving stolen property, illegal traffic, and false weights and measures (are 5 defects of the vow of non stealing).

स्मरतीव्राभिनिवेशानङ्गक्रीडान्यपरिणयनकरणम् ।
अपरिगृहीतेतरयोर्गमने चेत्वरिकयोः पञ्च ॥ १८६ ॥

186. Intense sexual desire, unnatural sexual indulgence, arranging marriage of those outside the family, association with immoral married or unmarried women, are 5 (breaches of the vow of chastity)

वास्तुक्षेत्राष्टापदहिरण्यधनधान्यदासदासीनाम् ।
कुप्यस्य भेदयोरपि परिमाणातिक्रमाः पञ्च ॥ १८७ ॥

187. Exceeding the limits regarding house and land, gold, and silver, cattle and corn, man and woman servant, clothes and utensils, are 5 (breaches of the vow of limited possessions).

उर्द्धमधस्तात्तिर्यग्व्यतिक्रमाः क्षेत्रवृद्धिराधानाम् ।
स्मृत्यन्तरस्य गदिताः पञ्चेति प्रथमशीलस्य ॥ १८८ ॥

188. Exceeding the limits above, below, and in (8) directions, increasing boundaries, and forgetting the limits, are said to be 5 (breaches) of the first Sheela (Dig-Vrata).

प्रेष्यस्य संप्रयोजनमानयनं शब्दरूपविनिपातौ ।
क्षेपोऽपि पुद्गलानां द्वितीयशीलस्य पञ्चेति ॥ १८९ ॥

189. Sending, detaining, speaking out, making gestures, throwing articles, (beyond) limits (are) 5 (breaches) of the second Sheela (Desha Vrata).

कन्दर्पः कौत्कुच्यं भोगानर्थक्यमपि च मौखर्यम् ।
असमीक्षिताधिकरणं तृतीयशीलस्य पञ्चेति ॥ १९० ॥

190 Uttering obscene words, gesticulating with obscene words, misuse of articles of use, gossip, and acting unthinkingly (are) 5 (breaches) of the third Sheela (Anartha-Danda-Vrata)

वचनमनःकायानां दुःप्रणिधानं त्वनादरश्चैव ।
स्मृत्यनुपस्थानयुताः पञ्चेति चतुर्थशीलस्य ॥ १९१ ॥

191. Misdirection of speech, mind and body; lack of interest, and forgetting due observances are 5 (breaches) of the fourth Sheela (Samáyik).

अनवेक्षिताप्रमार्जितमादानं संस्तरस्तथोत्सर्गः ।
स्मृत्यनुपस्थानमनादरश्च पञ्चोपवासस्य ॥ १९२ ॥

192. Taking up articles, using seats, passing excrements, without looking at and sweeping, forgetting the rules, and lack of interest are 5 (breaches) of Upavása (fasting).

आहारो हि सचित्तः सचित्तमिश्रः सचित्तसम्बन्धः ।
दुःपक्वोऽभिषवोऽपि च पञ्चामी षष्ठशीलस्य ॥ १९३ ॥

193. Eating articles having life, articles mixed with those having life, articles in contact with those having life, articles not well cooked or digested, aphrodisiacal food are 5 transgressions of the sixth Sheela (Bhogopabhoga Parimáṇa).

परदातृव्यपदेशः सचित्तनिक्षेपतत्पिधाने च ।
कालस्यातिक्रमणं मात्सर्यं चेत्यतिथिदाने ॥ १९४ ॥

194. Delegation of host's duties, placing the food on Sachitta (with life) articles, covering the food with Sachitta, not serving meal at proper time, lack of interest are transgressions in Achitta-dána (Atithi-Samvibhága).

जीवितमरणाशंसे सुहृदनुरागः सुखानुबन्धश्च ।
सनिदानः पञ्चैते भवन्ति सल्लेखनाकाले ॥ १९५ ॥

195. A desire to live, a desire to die, attachment to friends, recollection of pleasures, and desire for future pleasures, these 5 are (the transgressions) at the time of Sallekhaná.

इत्येतानतिचारानपि योगी संप्रतर्क्य परिवर्ज्य ।
सम्यक्त्वव्रतशीलैरमलैः पुरुषार्थसिद्धिमेत्य चिरात् ॥ १९६ ॥

196. One with control, who has understood these transgressions, and has avoided them, soon attains the spiritual goal through faultless right faith, vows, and Sheelas.

चरित्रान्तर्भावात् तपोऽपि मोक्षाङ्गमागमे गदितम् ।
अनिगूहितनिजवीर्यैस्तदपि निषेव्यं समाहितस्वान्तैः ॥१९७॥

197 Austerity is also said, in the Scriptures, to be helpful to Moksha because it is included in Right Conduct. Therefore it ought to be practised by those who have a well-controlled mind, and who do not ignore their capacities.

Commentary.

Austerities should be practised by householders also, as they are helpful in spiritual advancement.

अनशनमवमौदर्यं विविक्तशय्यासनं रसत्यागः ।
कायक्लेशो वृत्तेः संख्या च निषेव्यमिति तपो बाह्यम् ॥ १९८ ॥

198. Fasting, reduced diet, sleeping and resting in lonely places, renouncing the Rasas (Milk, curd, ghee, oil

sweet, and salt) bodily suffering, mental vow to accept food under undisclosed conditions, are external austerities and should be practised

विनयो वैयावृत्त्यं प्रायश्चित्तं तथैव चोत्सर्गः ।
स्वाध्यायोऽथ ध्यानं भवति निषेव्यं तपोऽन्तरङ्गमिति॥१९९॥

199. Respect, service, expiation, renunciation, study and concentration are the internal austerities which should be observed.

जिनपुङ्गवप्रवचने मुनीश्वराणां यदुक्तमाचरणम् ।
सुनिरूप्य निजां पदवीं शक्तिं च निषेव्यमेतदपि ॥ २०० ॥

200 Having due regard to one's own status and capacity, a (householder) should practise the conduct of saint, as described in the Scriptures

Commentary

In the following 8 verses are described the Rules of Conduct prescribed for saints These should be followed by householders to the best of their capacity

इदमावश्यकषट्कं समतास्तववन्दनाप्रतिक्रमणम् ।
प्रत्याख्यानं वपुषो व्युत्सर्गश्चेति कर्तव्यम् ॥ २०१ ॥

201. Equanimity, praising, bowing, repentance and renunciation, and giving up attachment for the body are the six (daily) duties, which should be observed,

सम्यग्दण्डो वपुषः सम्यग्दण्डस्तथा च वचनस्य ।
मनसः सम्यग्दण्डो गुप्तित्रितयं समनुगम्यम् ॥ २०२ ॥

202. One should carefully observe the three controls, proper control of body, proper control of speech, and proper control of mind.

सम्यग्गमनागमनं सम्यग्भाषा तथैषणा सम्यक् ।
सम्यग्ग्रहनिक्षेपौ व्युत्सर्गः सम्यगिति समितिः ॥ २०३ ॥

203. Careful movement, careful speech, careful eating, careful placing and removal of things, careful evacuation of excrement, are the (5) Samitis to be observed.

धर्मः सेव्यः क्षान्तिः मृदुत्वमृजुता च शौचमथ सत्यम् ।
आकिञ्चन्यं ब्रह्म त्यागश्च तपश्च संयमश्चेति ॥ २०४ ॥

204. Forgiveness, humility, straight forwardness truth, contentment, Restraint, austerities, charity, non-attachment, and chastity are the (10) observances to be followed.

अध्रुवमशरणमेकत्वमन्यताशौचमास्रवो जन्म ।
लोकवृषबोधिसंवरनिर्जराः सततमनुप्रेक्ष्याः ॥ २०५ ॥

205. Transitoriness, helplessness, mundaneness, loneliness, separateness, impurity, inflow, stoppage and shedding (of Karmas), Universe, variety of right path, and nature of Right path, (these 12 meditations) should be contemplated continuously. For details see page 177, verse 7, of Tattwartha Dhigama Sutra Vol II of the Sacred Books of the Jainas.

क्षुत्तृष्णाहिममुष्णं नग्नत्वं याचनारतिरलाभः ।
दंशो मशकादीनामाक्रोशो व्याधिदुःखसंयमनम् ॥ २०६ ॥
स्पर्शश्च तृणादीनामज्ञानमदर्शनं तथा प्रज्ञा ।
सत्कारपुरस्कारः शय्या चर्या वधो निषद्या स्त्री ॥ २०७ ॥
द्वाविंशतिरप्येते परिषोढव्या परीषहाः सततम् ।
संक्लेशमुक्तमनसा संक्लेशनिमित्तभीतेन ॥ २०८ ॥

206, 207 and 208. (1) Hunger, (2) thirst, (3) Cold, (4) heat, (5) insect bite (6) nudity, (7) ennui, (8) women, (9) walking, (10) sitting, (11) resting, (12) abuse, (13) beating, (14) begging, (15) non-obtaining, (16) disease, (17) contact with thorny shrubs etc, (18) dirt, (19) respect and disrespect, (20) conceit of knowledge, (21) lack of knowledge, (22)

slack belief, are 22 sufferings. These should be ever endured without any feeling of vexation, by one who desires to get rid of all cause for pain.

Note —See verse 9 of the above reference.

इति रत्नत्रयमेतत्प्रतिसमयं विकलमपि गृहस्थेन ।
परिपालनीयमनिशं निरत्ययां मुक्तिमभिलषिता ॥ २०६ ॥

209. Ratna-Traya, the three Jewels (Right belief, knowledge and conduct) should be followed, even partially, every moment of time without cessation by a householder desirous of everlasting liberation

बद्धोद्यमेन नित्यं लब्ध्वा समयं च बोधिलाभस्य ।
पदमवलम्ब्य मुनीनां कर्त्तव्यं सपदि परिपूर्णम् ॥ २१० ॥

210 With a determined continuous effort, one should, when the opportunity for full attainment of Ratna-Traya is available, adopt the order of saints, and make it complete, without delay

असमग्रं भावयतो रत्नत्रयमस्ति कर्मबन्धो यः ।
सविपक्षकृतोऽवश्यं मोक्षोपायो न बन्धनोपायः ॥ २११ ॥

211 Even when Ratna-Traya is partially followed, whatever bondage of Karma there is, is due to its antithesis (the passions), because Ratna-Traya is assuredly the way to liberation, and can never be the cause of bondage.

Commentary

One might question that the Three Jewels should keep out and prevent all bondage, and if there is bondage of Karma, to a person who is influenced by the Three Jewels, then the Three Jewels would be said to be leading to bondage This is not so. The bondage is not caused or brought about by the Three Jewels. It is caused by other circumstances ; and as the Three Jewels necessarily lead to salvation, the bondage also may well be said to lead to salvation, and not to further bondage. Take the case of a patient under treatment. While the medicine is being administered and is

to lead him to certain recovery, symptoms of disease continue to appear with varying degrees of aggravation But the medicine, and the symptoms may well be said to lead to cure and not to disease

येनांशेन सुदृष्टिस्तेनांशेनास्य बन्धनं नास्ति ।
येनांशेन तु रागस्तेनांशेनास्य बन्धनं भवति ॥ २१२ ॥
येनांशेन ज्ञानं तेनांशेनास्य बन्धनं नास्ति ।
येनांशेन तु रागस्तेनांशेनास्य बन्धनं भवति ॥ २१३ ॥
येनांशेन चरित्रं तेनांशेनास्य बन्धनं नास्ति ।
येनांशेन तु रागास्तेनांशेनास्य बन्धनं भवति ॥ २१४ ॥

212, 213, 214. (In every thought activity) there is no bondage so far as there is right belief, there is bondage so far as there is passion. (In every thought activity) there is no bondage so far as there is knowledge, there is bondage so far as there is passion (In every thought activity) there is no bondage so far as there is conduct, there is bondage so far as there is passion.

योगात्प्रदेशबन्धः स्थितिबन्धो भवति यः कषायात्तु ।
दर्शनबोधचरित्रं न योगरूपं कषायरूपं च ॥ २१५ ॥

215 Pradesha Bandha, bondage of Karmic molecules is due to soul's vibratory activity, and Sthiti Bandha, duration bondage, is due to passions. But Right Belief, Knowledge and Conduct have neither the nature of vibrations nor of passions.

दर्शनमात्मविनिश्चितिरात्मपरिज्ञानमिष्यते बोधः ।
स्थितिरात्मनि चरित्रं कुत एतेभ्यो भवति बन्धः ॥ २१६ ॥

216. Right belief is conviction in one's own Self. Knowledge is a knowledge of one's own Self; conduct is absorption in one's own Self. How can there be Bondage by these.

सम्यक्त्वचरित्राभ्यां तीर्थंकराहारकर्मणो बन्धः ।
योऽप्युपदिष्टः समये न नयविदां सोऽपि दोषाय ॥ २१७ ॥

217. Whatever bondage of Tirthankar Karma or Âhâraka Karma, has been described in the Scripture as due to Right Belief and Conduct, would not appear to be a mistake to those who are learned in the points of view

सति सम्यक्त्वचरित्रे तीर्थंकराहारबन्धकौ भवतः ।
योगकषायौ तस्मात्तत्पुनरस्मिन्नुदासीनम् ॥ २१८ ॥

218 In presence of Right Belief and Conduct, only vibratory activity and passions cause the bondage of Tirthankara and Âhâraka Karmas Therefore they (Right belief and Conduct) are quite unconcerned in this matter

ननु कथमेव सिद्ध्यतु देवायुः प्रभृति सत्प्रकृतिबन्धः ।
सकलजनसुप्रसिद्धो रत्नत्रयधारिणां मुनिवराणाम् ॥ २१९ ॥
रत्नत्रयमिह हेतुर्निर्वाणस्यैव भवति नान्यस्य ।
आस्रवति यत्तु पुण्यं शुभोपयोगोऽयमपराधः ॥ २२० ॥

219-220 How then is there the bondage of good Karmas like celestial age, etc , to saints following Ratna Traya, (a fact) well known to all persons, possible

(The answer is) Ratna Traya is the cause of Nirvâṇa only, and of nothing else The good Karmas which inflow, are due to the Aparâdha, Defect of Shubhopayoga, good thought activity.

एकस्मिन्समवायादत्यन्तविरुद्धकार्ययोरपि हि ।
इह दहति घृतमिति यथा व्यवहारस्तादृशोऽपि रूढिमितः२२१

221. In one (thought activity), distinctly contradictory effects may exist simultaneously. Ordinarily it is said that "Ghee burns" (although it is the heat transmitted in the ghee which burns and not the ghee itself) Similarly, it is so here, from the practical point of view

Commentary

It is a fact that to one possessed of Ratna-Traya, there is bondage of good and bad Karmas, and hence a critic may say that Ratna Traya is the cause of such bondage It is not so Passions and vibratory activity of the soul are the causes of bondage Passions exist till the 10th spiritual stage, and vibratory activity till the 13th, and bondage of good or bad Karmas is brought about by both the vibratory activity, and passions or by either, but is never caused by Ratna Traya, which is always the Cause of Nirjarâ and Moksha, and of nothing else Nirjarâ and Bandha, contradictory in themselves certainly go on at the same time when Ratna Traya is present But Ratna Traya is the cause of Nirjarâ alone, and all Bandha is due to vibratory activity and passions Really speaking the Ghee in a frying pan only helps in making the substance which is being fried delicious and wholesome If it accidently burns, the burning is due to the excessive heat transmitted to Ghee by fire, and is not caused by Ghee One should not therefore be led to a wrong conclusion from the mere happening of opposite results simultaneously

सम्यक्त्वचारित्रबोधलक्षणो मोक्षमार्ग इत्येवः ।
मुख्योपचाररूपः प्रापयति परं पदं पुरुषम् ॥ २२२ ॥

222. This path of salvation, known as Right Belief, Knowledge and Conduct combined, has a Real and a Practical aspect, it leads the soul to the highest Stage

Commentary

Real Ratna Traya is the path of liberation Practical Ratna Traya helps in bringing about circumstances which lead to real Ratna Traya All rules of Conduct laid down for householders and saints are from practical point of view Real Ratna Traya is self-realisation only

नित्यमपि निरुपलेपः स्वरूपसमवास्थितो निरुपघातः ।
गगनमिव परमपुरुषः परमपदे स्फुरति विशदतमः ॥ २२३ ॥

223. Ever free from (Karmic) contact, free from obstruction, fully absorbed in one's own self, the Highest supremely pure Soul is effulgent, like the sky, in the Highest Stage.

कृतकृत्यः परमपदे परमात्मा सकलविषयविषयात्मा ।
परमानन्दनिमग्नो ज्ञानमयो नन्दति सदैव ॥ २२४ ॥

224 Quite contented, all knowables being reflected in Him, immersed in supreme Bliss, the embodiment of know ledge, the Paramátmá is eternally Happy in the Highest Stage

Commentary

In these two verses is described Purushártha Siddhi—the Nirvanic condition, the highest Purusha Stage, that of Paramátmá—the attainment of eternal infinite happiness, infinite omniscience, infinite power

एकेनाकर्षन्ती श्लथयन्ती वस्तुतत्त्वमितरेण ।
अन्तेन जयति जैनीनीतिर्मन्थाननेत्रमिव गोपी ॥ २२५ ॥

225. Like a milk maid, drawing one (end) of the rope and loosening the other, Jaina Philosophy deals with the reality of things and succeeds in (acquiring) the Essence

Commentary

A milk maid, engaged in churning, lets go one end of the rope round the churning rod, and draws in the other, and thus succeeds in bringing butter out of milk Similarly Jaina Philosophy deals with the reality of things, alternately from the practical and real point of view.

From the practical point of view it prescribes the rules of conduct, and from the real point of emphasizes upon the inherent nature of soul, until the self is realized and in that stage of self realization both the points of view disappear Success is then attained. Butter comes out of the milk, Soul reaches the stage of Highest Perfection The Átma becomes the Parmátmá

वर्णैः कृतानि चित्रैः पदानि तु पदैः कृतानि वाक्यानि ।
वाक्यैः कृतं पवित्रं शास्त्रमिदं न पुनरस्माभिः ॥ २२६ ॥

226 Words have been made by various alphabets, phrases have been made by words This sacred treatise has been made by phrases, and not by us.

Commentary

In the concluding verse, as is customary, the author expresses his humility in words which though simple exhibit a marvellous mastery of dialectics It is true that the material causes which have led to the making of this book are letters, words, and phrases The author is however the efficient cause, the instrumental cause in the production of this work Letters woids, and phrases, there have been and will ever be It is however, the author, who puts them together, so as to exercise a magnetic power, a power which moves the hearts of humanity and leads them to right action and ultimate Triumph.

इति श्रीमदमृतचन्द्रसूरीणां कृतिः पुरुषार्थसिद्ध्युपायो-
ऽपर नाम जिनप्रवचनरहस्यकोशः समाप्तः।

Thus is concluded this excellent treasury of the essence of Jain Philosophy named Purushartha Siddhyupaya the work of Shri Amrita Chandra Suri

ALPHABETICAL INDEX OF SANSKRIT VERSES.

अक्षरक्रमेण संस्कृतश्लोकपंजिका

INDEX.

Corrections and Additions.

Page. 1 Line. 18. Insert (;) Semicolon between the words 'perfection' and 'and'.

,, 6 ,, 13. For envolved Read involved.

,, 16 ,, 6. Delete 'and' between 'world', and 'how'.

,, 16 ,, 7. Insert 'eternal' between 'can' and 'Happiness'.

,, 20 ,, 28. For 'wordy' Read 'worldly'.

,, 20 ,, 29. Delete the word 'for'.

, 25 ,, 34. For Chapter (iii) Read Chapter (iv).

,, 26 ,, 9. Insert a ( ) full stop between 'Jainism' and 'Right'.

,, 27 ,, 7. Read कार्त्स्न्य for कातल्य.

,, 28 ,, 11. Insert (.) full stop between 'bee' and 'They'.

,, 28 ,, 29. For मन्तरेणाऽपि read मन्तरेणापि

,, 29 ,, 18 For हिंसो read हिंसा

,, 31 ,, 25. For 'cause' Read 'case'.

,, 32 ,, 3. For 'simultaneously' Read 'jointly'.

,, 34 ,, 13. For हिंसा read हिंसां

,, 39 ,, 11. For न प्राप्य read प्राप्य न

,, 59 ,, 21 For 'reason' read 'necessity'

,, 61 ,, 18. Delete 'a'.

,, 62 ,, 13. For 'pure' Read 'clean'

,, 68 ,, 16. For 'deluding' Read 'preventing'.

,, 70 ,, 30 Insert 'of the Body' after 'Renunciation'!

,, 70 ,, 21, 22, 23, read 'things' for 'articles'

,, 76 ,, 24. For 'or disgested' read 'and'

,, 78 ,, 1. For 'sweet' Read 'sugar'.

,, 79 ,, 12. For 'mundane-ness' Read 'transmigration'.

,, 79 ,, 14. For 'variety' Read 'rarity'.

,, 79 ,, 14. Insert 'true', between 'the' and 'nature'.

,, 79 ,, 26. Add 'on hard earth' after 'resting'

LIST OF ENGLISH JAINA BOOKS.

Sacred Books of the Jainas.

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24	Ratna Karanda Sravakachára (Householder's Dharma)	,,	do.	0	12	0
25	A Peep behind the veil of Karma	,,	do	0	2	0

[illegible]. Confluence of Opposites (English) ... C. R. Jain [illegible]
27. [illegible] ... do. [illegible]
28. Immortality and Joy (English) ... do. [illegible]
29. What is Jainism ... do. [illegible]
30. [illegible] ... do. [illegible]
31. Bhagwan Rishabh Deo ... do. [illegible]
32. Jainism, Christianity and Science ... do. [illegible]
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46. Atma Dharma ... C. R. Jain ... 0 6 0
47. Discourse Divine ... 0 8 0
48. Where the Shoe Pinches ... C. R. Jain ... [illegible]
49. Sravana Belgola ... Narasimachari ... [illegible]
50. Soul ... U. D. Barodia ... [illegible]
51. Jaina Tattva Jnanam ... Vijaya Dharma Suri [illegible]
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52. An Epitome of Jainism ... P. C. Nahar and Ghosh.
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